

PRIL
00 00
45 31
00 00
45 31

28 63
14 37
53 00

34 00

25 00

34 00

15 00

20 00

50 00

38 40

70 00

5 00

50 00

40 12

39 41

20 30

50 30

10 00

74 03

30 24

41 70

21 94

96 38

ING

77 32

17 37

THE MISSIONARY HERALD.

VOL. L.

MAY, 1854.

No. 5.

American Board of Commissioners for Foreign Missions.

Gaboon.

ANNUAL REPORT.

Health.

Dr. FORD has been commissioned by the brethren of the Gaboon mission to draw up their annual report for 1853. He very naturally and properly refers, in the first instance, to the health of his associates. At the commencement of the year, he says, all were in as favorable circumstances in this respect as can be expected in such a climate. "The members of the mission were able to perform their duties, and were actively employed in their various departments of labor." And this state of things continued, with but little interruption, to the close of the year. Our brethren, therefore, regard themselves as under special obligations to "the Father of Mercies" for his goodness toward them; and they desire to praise him therefor.

Preaching Labors.

Our brethren have been able to occupy but two stations during the past year, Baraka and Ikái, their missionary force having been insufficient to carry forward their operations at Néngéñéng. At two other places, Nomba and Kaluamanga, the Word has been preached on the Sabbath. The number of worshipers at Baraka is about sixty, while at the two out-stations it is rather less. "At Ikái it is not uncommon to see the entire population of the village at church on the Sabbath." The occasional services held in other places are attended by congregations which differ in size.

In regard to the interest which the people feel

VOL. L.

in the truth, as proclaimed from Sabbath to Sabbath, the report says: "Among the Mpongwes, meetings are usually attended by the head-men of the towns and by the pupils in the schools, with many young men who have formerly been connected with our schools. There is, however, a class of middle-aged men, who are either so absorbed in business, or so indolent, that they seldom visit the house of God. These do not suppose that their character is in danger, as the old men consider theirs to be; nor yet do they feel that attachment to us which is felt by the young men who have been taught by us. They are not drawn to the house of God by any love for the truth. The gospel has no attractions for them. The general course of their lives is so much opposed to the purity of the Christian system, and is so thoroughly condemned by it when faithfully preached, that it is not strange that they absent themselves from the house of God. We have often been told that the 'preaching is too hard,' and sometimes it is openly declared to be 'false.'"

Among the reasons given by our brethren for these more decided manifestations of hatred to the gospel, they mention the fact that the expectation of worldly advantage, invariably excited when a mission is planted in that part of the world, has not been realized, as also the fact that the novelty of having white men on the coast has passed away. Still the mission are able to bear the following testimony: "It is evident, however, that the truth is making progress, and that the devotees of superstition are not at peace with themselves. Those (many of them women) who seldom attend church, seem to be acquainted with the truth taught there, and they omit no opportunity for caviling. They call the gospel a

'lie,' and, like the Athenians, ridicule 'the resurrection of the dead.' They sometimes pretend to doubt the existence of God, 'because they have never seen him ;' and by so doing they unthinkingly question the existence of the spiritual influences, of which they live in constant dread, and which it is their constant aim to propitiate. But the seed is daily sown, and we live in the hope that some of it falls on good ground, and will soon bring forth fruit."

Among the Bakéls, there have been wars and various disturbances, that have distracted the attention of the people, and scattered the inhabitants of the towns in which Messrs. Preston and Best labor. But these difficulties have not generally been of long continuance. The attendance at church has not been greatly diminished.

Schools.

The schools have been more promising than they were at the date of the last report. The one at Nomba, which was discontinued last year for want of a teacher, has been resumed by the printer. The school at Ikái is in a more encouraging condition than it has been at any former period, the scholars making "fair progress" in their own language, as well as in the Mpóngwe and English.

The day school at Baraka has not been as well attended as at some former periods; but the greater punctuality of teachers and scholars, (a rare virtue among Africans,) and an increasing desire on the part of the latter to learn, have greatly encouraged the mission. There has been more attention paid to arithmetic, geography and English composition, than formerly. The school has averaged about twenty-five boys.

One of the obstacles to success, in this department of labor, is set forth in the subjoined extract: "Our schools suffer from want of perseverance in the scholars, as well as authority and good faith on the part of parents and guardians. We are often disappointed in respect to some promising boy, who, having just arrived at a period in his progress when he can study with success, is led away by the hope of gain in trading, a propensity to which is quite strong in the African mind. The temptation to leave school, in the hope of becoming rich, has greatly increased within the last two or three years. The unprecedented influx of goods, and the consequent facility of obtaining credit, have been the means of injuring many, who, in other circumstances, might have been honest and useful men. This irregularity must, however, frequently occur, so long as many care nothing for the education of their children."

The girls' school at Baraka has consisted of about ten scholars. These are all boarders. They seem to be happy; and they improve in their studies, as well as in the knowledge of va-

rious household duties. But the uncertainty of their abode in the mission is a great misfortune to them, as well as a source of discouragement to Mrs. Walker, who labors most assiduously for their good. The Mpóngwe rule, that no pledge is to be kept in regard to a woman, holds the brethren in constant doubt as to the designs of parents and husbands.

Those interested in this mission will be pleased to learn that Sabbath schools have been maintained in connection with all the day schools. The children are taught the catechism in their own languages; and they learn passages of Scripture, which are explained by the teachers in Mpóngwe or Baké. The native members of the church take part in the instruction of the children.

Friendly Relations with others.

The intercourse of the mission with the natives and with the government has been most friendly throughout the year. Though there have been contentions, and open wars among the Baké tribes, there has been no injury done to the stations. The village near which the Ikái station is situated, has been frequently barricaded within, and besieged without; but no violence has been offered to the premises of Mr. Preston, which are just outside of the town. The kindness of the government officers has been unremitting; not only extending protection to our brethren against trespasses of every kind, but even consulting their comfort and supplying their wants.

The following extract from the report will be read with peculiar satisfaction: "The mission was visited in October by Commodore Mayo, of the American squadron on this coast. It is no less a pleasure than a duty to acknowledge the kind offers of assistance which he made us, as well as the countenance and support he gave us in his intercourse with the natives. We shall ever remember with gratitude the interest expressed by himself and his officers in the objects of our mission, as well as in our personal welfare."

Sidon.

ANNUAL REPORT.

MR. THOMSON, the only missionary at Sidon since Dr. Van Dyck came to the United States, has drawn up an interesting report of his labors during the year 1833, and in it he shows very clearly that spiritual religion is making decided progress in that part of Syria, as will appear from the following extracts. In a future communication, he will speak of Hasbeia and its prospects.

Sabbath Services.—Discussions.

Mr. Thomson first describes the efforts which are made to proclaim the gospel of Christ.

In Sidon the public preaching of the gospel has been kept up regularly through the year. Except when prevented by illness, I have spent a part of each week in the city during the summer months, and when thus prevented from coming from the mountains, my place has been supplied by Abu Bshorah and Bishop Elias; so that our chapel has not been closed for a single Sabbath during the year. The attendance has not varied much from that of the preceding year. Several of our decided Protestants have been obliged to seek a support for their families in other places, in consequence of having left their former churches; but they carry their faith and zeal wherever they go, and make very successful laborers amongst their countrymen. The general cause is thereby the gainer, as it was in the days of Stephen; and although we do not see them in our assemblies, others have taken their places. Our congregations are now fuller than they ever were before; and there is also a greater number of occasional hearers than formerly. The attention paid to the preached gospel has been marked and solemn; and there is reason to believe that the word of God has not been dispensed in vain.

There has been a manifest advance in religious knowledge, not only in those who regularly attend our meetings, but also in a far greater number of their friends and associates, with whom they are constantly discussing the great themes of the Bible. Indeed, this kind of missionary zeal is one of the most striking and cheering characteristics of the work in Sidon. No other topic, not even the all-absorbing question of war, can crowd out the subject of religion. Nor are these discussions, in their evening gatherings and elsewhere, without important results. A large number of people who have not yet advanced so far in faith and courage as to attend our chapel, have become much enlightened as to our fundamental doctrines, and have openly renounced the leading errors of their churches. They have also learned to assert and steadfastly maintain their right to read the word of God, with other good books from our press. This is an important victory over the priesthood. There has been a wonderful waking up of the dormant mind around us, and a general movement towards evangelical sentiments. Picture and saint worship, feasts and fasts, confession and absolution, pilgrimages, masses for the dead, &c. &c. are all at a discount, which is very alarming to their patrons. Purgatory, transubstantiation,

with kindred errors, have been abandoned by large numbers; and the power of the priesthood for evil, has been greatly reduced. In all these respects there has been a rapid and wide-spread advance during the past year.

Nor has this been confined to Sidon. A number of persons, more or less enlightened, have carried these new doctrines over all the mountains above us. Several of our friends have been engaged during the summer in purchasing from the mountaineers silk, cotton, tobacco, and other things for merchants in Sidon; and they have kindled up religious discussion and inquiry wherever they have gone. Some of their employers, urged by the complaints of the priests, ordered their agents to refrain from religious discussions with the people, declaring that they sent them to trade, and not to preach. But they replied that they would resign their commissions rather than hold their peace, and some of them were actually dismissed on this account.

Study of the Bible.

The subjoined paragraph will be read with peculiar satisfaction by the lovers of sound doctrine.

Besides the regular Sabbath services, we have a meeting two evenings in the week for the study of the Scriptures. This was commenced before the close of last year, but the number who attend has largely increased; and the interest manifested in the study has constantly deepened every successive week. There are now between thirty and forty who attend this class. We have gone regularly through the gospel history of our Savior and the Acts of the Apostles, and are now finishing the Epistle to the Romans. It is somewhat remarkable that the whole class has found the study of Romans far more interesting than any other portion of the New Testament. The powerful arguments of Paul, when clearly opened up to their comprehension, have seemed to fall upon their minds with the charm of entire novelty. And having clearly understood and embraced the great fundamentals of Christian faith, there is good reason to hope that they will never abandon them to return again to the beggarly elements of this world. No part of my labor has been so pleasant as the conducting of this class. Neither rain nor mud can keep them away; nor has the alarm and excitement of war diminished their zeal in the study of this noble Epistle. And what they learn in the

class, they disperse far and wide by constant discussion with their associates, wherever they go.

The monthly concert, Mr. Thomson says, has also been exceedingly well attended; and many have been present, who do not go to the chapel on the Sabbath. "Indeed, the people seem very eager to hear of the spread of the gospel over the world; and the wish has been expressed, again and again, that there could be more than one first Monday in every month."

The Leaven working.

Another extract will introduce us to a different species of instrumentality.

This account would be quite imperfect, did I fail to notice more particularly the nightly assemblies of the Sidonians in their houses. There are certain centres where these re-unions are held every night, when there is no appointed meeting at the chapel; and there they read the Bible, or other good books, and discuss religious subjects until a late hour. Many who do not attend our public meetings, unite heartily in these private assemblies, and before they are aware of it their opinions are entirely changed. In these discussions, the victory is always with the Protestants. This is so notorious that the clergy have made the most strenuous efforts to break them up, but without success. The females and young people are reached far better in these family parties than in any other way; and this gives great additional importance to them. We ourselves freely mingle in them; nor does our presence create any embarrassment, or chill the warmth and freedom of discussion. Efforts have been made to get up opposition meetings, to play cards or read the Arabian Nights Entertainments, and even more objectionable books; but, though favored by the clergy, they have entirely failed. One of the Latin priests lately complained bitterly against these family re-unions, declaring that the foreign missionaries did not effect half so much mischief by their preaching, as the people themselves did by their discussions. Poor man! As his complaint had but little effect, he has lately tried another scheme. Having procured a quantity of gaudy pictures of saints, he bribed some boys to bring him all the copies of the Scriptures and of Protestant books which they could get hold of, and exchange them for these holy pictures. The books were generally stolen, but this made no difference. The priest gave the reward, took the books, and burnt them. But if he ex-

pected to advance his cause by this operation, he has been sadly mistaken. The day has already gone by when such things can succeed in Sidon. This burning of the Scriptures produced a great excitement. Even Moslems have upbraided the Catholics for such outrageous conduct, and in the end they were heartily ashamed of it. The priest denied the whole affair, as far as he could, but at the same time sent a request that we would no longer allow boys to get books, as they brought them to him, and bothered him very much! We had never given books to these naughty boys, and they must have procured them by some unfair means.

Schools.

Mr. Thomson describes the educational efforts which are made at Sidon, in the following language.

During the last half of the year our school in Sidon has been quite full, notwithstanding the constant opposition of the priesthood; and the teacher, a zealous Protestant, has been careful to instruct the pupils in the doctrines of the Bible. A considerable proportion of the scholars belong to families who attend our chapel; and for their benefit it is quite necessary to sustain the school. But besides these, others from nearly all the sects in the city attend; and we hear of the good effects of the school in many ways. A grammar school has also been taught a part of the year by a young man who is totally blind, but who is nevertheless the best Arabic scholar in the city. When we came here, he and his brothers, all superior to their townsmen in education, were entirely skeptical on the subject of religion. At the same time, for official and family reasons, they opposed the gospel, and zealously upheld the Catholic cause in the city. During the year, this teacher, with some of his brothers, has abandoned his infidel notions, and ceased to cavil at the doctrines of the gospel. He became extremely anxious to open a kind of high school, that he might have an opportunity, while teaching Arabic literature, to instruct his pupils in the word of God. He commenced such a school, but owing to the violent opposition aroused by its religious element it did not succeed; and the attempt in this form has been suspended. He still teaches Arabic literature to a few choice pupils, and is one of our most zealous students of the Bible. Indeed, he has set about committing the whole

Bible to memory, which he is to accomplish simply by hearing others read it. He dislikes the present translation so much, however, that he is determined to wait until our new one is printed. As he has an extraordinary facility in committing to memory, this achievement is not an impossibility.

It has seemed very desirable to open schools at Tyre, Acre, and other places; but it has been found impossible to do so, mainly for want of suitable teachers. The call for religious schools from a number of other places, Mr. Thomson says, is becoming very urgent.

Encouragement in other Villages.

The report concludes with an interesting notice of the progress made by the gospel in other places, falling more particularly under the supervision of Mr. Thomson.

In our report for last year, several villages were mentioned in which more or less inquiry on the subject of religion had been awakened. This spirit of inquiry has not become extinct in any of these places; and it is believed that good has been effected in every one of them. The same thing has also appeared in many other places before unknown to us. In June, somewhat celebrated as the residence and last resting place of Lady Hester Stanhope, there has been a regular advance in knowledge and interest in the gospel during the year. Within the last few months a fresh impulse has been given to the cause. One of our most zealous Protestants sought and obtained business in the village; and he now resides there mainly for the purpose of advancing the good cause. His house is constantly frequented by these inquirers. They have regular meetings every evening for the study of the Scriptures; and we do not doubt that there is yet to be gathered a Christian community there. We have visited it as much as our other labors would permit; and so also have Abu Bsharah, Bishop Elias, my son William and others of our zealous Protestants. Recently we have been making arrangements to open a place for regular public worship there, and also to prepare such accommodations for those who go there, as will relieve our friends from the burden of entertaining us. As this is a large village, and the people are more intelligent than their neighbors, this movement is likely to spread to several other places over which they have much influence.

A decided advance towards evangel-

ical religion has lately been made in Birteh, a village directly east of Sidon, on the mountains. A number of families have combined together, and declared themselves Protestants. They are guided, and mainly influenced, by an elder brother of our zealous friend at June. May the Lord confirm this good work, and establish his own cause at Birteh! Like June, it is an important centre for many other villages.

Tyre has been visited several times during the year; and each time the field appears more promising, and the call for labor more urgent. Such a place ought to have a competent laborer permanently. There would be a good congregation to preach to at once, and a wide door open for the spread of the gospel on the mountains above Tyre. We are looking over our whole mission to find a good pious teacher, who shall be able to conduct religious worship on the Sabbath, when none of us can be there. But, alas! we find no such man, either for Tyre or any other place. Want of suitable native laborers is the great defect of our mission, so far as the machinery of mission is concerned. The demands for such workmen are increasing rapidly all around us. In Kanah, (given by Joshua to the tribe of Asher,) there has been a considerable religious movement amongst the most respectable part of the people. About twenty men combined to extricate themselves from the yoke of the priesthood, and organize themselves into a Protestant community. But as they were alone, without a teacher or aid of any kind, the attempt for the time being has failed. As with all similar efforts, however, it is only a suspension; and as soon as the missionary work is properly commenced in Tyre, we shall hear again from this company at Kanah. The same is true of Alma, a village higher up in the mountains, where an important individual has become a Protestant, and has sustained himself against all opposition, although he is entirely isolated, and has never yet seen an American missionary. He was led to embrace evangelical sentiments by the perusal of a single book from our press, which was sent to him by a friend. He is the head of a large family, all of whom, we understand, are ready to follow him in his religious course.

Several visits have been made to Acre and its vicinity during the year; but they have been far less frequent than the importance of the place demands. There are a number of decided Protestants in Acre and Khaifeh, who meet for worship

at the house of a young man of great promise, with whom we were formerly on intimate terms at Beirut. He is particularly urgent to have a missionary sent to Acre; and as we have no adequately prepared native preacher to station there, I should rejoice to see that region occupied by one of our own number, if there was one to spare who could endure the climate safely.

The foregoing extracts will show that Christians have much reason to take a hopeful view of the missionary cause in Syria. Great changes have been effected by the God of missions within the last few years, and still greater changes may be anticipated.

Abeik.

ANNUAL REPORT.

MESSRS. CALHOUN and BIRD, in forwarding their annual report, speak hopefully of their prospects. The health of the former is better than it has been for several years; and in other respects they take a cheerful view of their work. "We retain the conviction," they say, "that there is a people to be gathered into the garner of the Lord from the various tribes of Lebanon; and we cherish the hope that this station, with its seminary, is to have some agency in accomplishing this great object."

Preaching—The Church.

In describing their efforts to make known the gospel of Christ, our brethren write as follows: "Our chapel, as usual, has been kept open during the year. The average attendance has been full fifty, while in the summer months eighty or ninety were often present. The congregation, composed to a considerable degree of persons connected with our seminary, gives an intelligent attention to the Word, which is very encouraging to the preacher. The Wednesday evening meeting has been attended chiefly by members of the church and students of the seminary. During a considerable portion of the summer and autumn, we have had regular preaching in English to a congregation varying from fifty to seventy, many of them natives, who are more or less acquainted with our tongue."

Of the church committed to their spiritual supervision they say: "Our church members have in general walked together in harmony, none of them having been subjected to discipline, and none having been taken away by death. During the year two have joined their number, one of them the wife of a church member, and the other the teacher of a school in the higher regions of the mountain."

The report gives a brief account of this teacher, which will doubtless be read with great interest. It is as follows:

He was formerly a deacon in the church in which his father had been the priest; and of course he had aided in conducting the public religious services. About nine years since, in the war which was raging between the Druzes and the Maronites, he was out on a hostile expedition. They attacked and plundered a large village. In one of the houses the teacher saw a Bible. This he seized as lawful booty, wrapped it carefully in his girdle, and carried it to his home. Soon he began to read it; and the more he read, the more he wondered. He read on; and, with this as his sole teacher, he became convinced that the system in which he had been educated, and which he had supposed was Christianity, was not in accordance with the word of God. He subsequently sought an acquaintance with the missionaries, and went on increasing in strength. Being a man of decided character, he could no longer conceal his opinions. A few of his relatives adopted the new views. Persecution followed. He was excommunicated; and his neighbors were forbidden to hold any intercourse with him. He was subjected to personal insults; his house was assaulted; his property destroyed; his just dues denied him; yet he remained firm. Last summer, after a long trial, he was admitted to the church. His wife is with him in heart, and is asking for the same privilege. Others of his relatives are decided Protestants. On a recent visit to his village, we baptized his youngest child. By his judicious course, at once decided and conciliatory, he has lived down the first persecution. His school is well attended, mostly by Druze pupils; though more recently several of his former co-religionists have ventured to commit their children to his instruction. He has lately opened an evening school for persons of larger growth, and this is increasing the sphere of his influence. His whole heart seems engrossed with the subject of religion. His views are clear, and we regard him as a promising agent for good.

Free Schools.

Passing to the educational department of their labors, Messrs. Calhoun and Bird say:

We have repeatedly spoken of the increasing demand for schools, especially

among the Druzes. We see no diminution but rather an increase of earnestness on this subject. Had we the requisite funds, we could at once open several new schools, with encouraging prospects of success. We see no evidence that this demand for schools is based upon merely political considerations, as was the case several years since. We think there is a more just appreciation of the benefits of education than formerly. At the same time we cannot say that religious considerations have any considerable influence in the movement. It should be regarded, no doubt, as from the gracious providence of God, awakening intellect, exciting inquiry, and thus opening the way for something better.

These louder calls for aid in the education of the young we desire to meet on a larger scale. We have on the mountain at present six schools. We should be glad to add two or three to their number the coming year. It must not be forgotten that a large amount of religious instruction is given in all our schools; and this will be increased in proportion as we are able to furnish well-trained teachers from our seminary. All the books used are from our press, and of course are decidedly religious in their character.

We ought to add, that as far at least as the Druzes are concerned, we have in our schools the most promising means of bringing the truth to bear on that sect. To this hour but little impression has been made on the adult portion of that community. But we may educate their children religiously; and thus our schools can become in reality a direct means of securing the end we have in view.

The Seminary.

The condition of the seminary at Abeik is set forth in the following extract.

The number of pupils reported last year was twenty-four. This year we report but eighteen, the decrease having been occasioned in part by greater strictness in reference to admission. It is our aim to train efficient agents for the missionary work; and we look forward to the time, when all who are taught by us, will be, in one way or another, such agents. As yet this has not been the result. We have had a considerable number in our seminary, from time to time, who, though really and substantially benefited by what they learn, do not give promise of making their influence felt to much extent for good. Had we received

only such as value learning for the augmented power it gives them to be useful, or whose talents were of a superior order, we should, as we have remarked in previous reports, have had no seminary. We educate a considerable number, and among them we find a few of decided promise. The native pastor at Hasbeiya, and the teachers in the seminary, were educated by the mission. Of the class of six which graduated this autumn, three are already engaged in teaching; and two others will soon be thus employed. All are decidedly Protestant in their views; and in regard to some of them we hope that they are truly disciples of Christ. They are yet young, and their character is by no means fully developed. More years and experience will, we believe, show that our labors in their behalf have not been in vain, nor our hopes without foundation.

We have had our usual examinations in the spring and autumn. The course of study has been the same as in previous years, except that we have been able to give a more thorough course of instruction in natural philosophy than at any former period. A new world has thus emphatically been opened to our pupils, into which they have entered with a zeal and a comprehension which would be creditable to the students of an American college. The influence of this science upon the minds of the youth has been, we think, decidedly favorable to the cause of scriptural truth. The God of nature and the God of the Bible they have felt to be one.

But our great aim has been to have them well grounded in the Scriptures. And here also we pursue a systematic course. The first school hour of each day is devoted to the Bible. Beginning at Genesis, our plan is to complete the whole in four years. We look carefully at chronology, biography and history; assign, as far as possible, their proper times and places to the Prophets, endeavor to ascertain the meaning of the Jewish ritual, and show how this and the prophecies all point to the great Deliverer. We pursue an equally thorough course with the New Testament. In a word, we aim to give as complete and systematic a knowledge of the sacred volume, as a whole and in its parts, as we are able. Nor in this department do we feel that we have labored in vain. Apart even from the direct religious influence of this course, we are decidedly of opinion that more, vastly more, has been done in this way to awaken intellect, and foster a

spirit of inquiry, and give expansion and vigor to the mind, than by all our other studies combined. In this close attention to the Bible we find too the surest means of eradicating from the minds of our pupils their manifold superstitious opinions, and of awakening within them the conviction that ecclesiastical authority, in which they have been taught to repose an unlimited confidence, is a baseless fabric.

Aleppo.

ANNUAL REPORT.

MR. and MRS. EDDY were obliged to leave Aleppo for Mount Lebanon in September last, for the benefit of their health; they have not yet returned to their station. Mr. and Mrs. Benton have been associated with Mr. and Mrs. Ford during the winter; but it is expected that their home in future will be B'hamdūn. The health of Mr. and Mrs. Ford has been uniformly good.

Labor of the year.

The following paragraphs will convey to the reader a general idea of the labor performed at Aleppo.

The little evangelical church, organized last year, has received no accession to its numbers this year. On the contrary, it has been diminished by the excision of an unworthy member, who, after having run well for a long time, under domestic and pecuniary trials developed a disposition so selfish and worldly, with such a readiness to betray his religion for the sake of his daily bread, that there was no alternative but that of excommunication. With this exception, the state of the native church has been exceedingly pleasant. All its members have made steady progress in knowledge and in grace, while brotherly love has continued and increased. All give daily evidence that they are living branches of the true Vine, and are active in making known to all around the unsearchable riches of Christ. There is a prospect of speedy additions to the church, as six persons are now candidates for admission, most of whom give hopeful evidence of true conversion.

The number present at our Arabic preaching and at the Bible class has not increased from last year; but we notice larger numbers present at the weekly meetings and the monthly concert. Among the regular attendants at the chapel, there is a greater proportion of

Arabs; but there are comparatively fewer Armenians than formerly. This is hopeful in one aspect, and not discouraging in the other; since it could hardly be expected that the Armenians would long attend on instructions which they could not understand. There is every reason to believe that a preaching service in Turkish or Armenian would draw together a goodly number of the latter class.

As in former years, little has been done for education, not because there is no need of such efforts, but because Providence has not opened the way. The state of education in Aleppo is deplorable. Though the largest, wealthiest, and most intelligent community of nominal Christians in Syria, it has not a common school that deserves the name; and there is scarcely a person to be found competent to teach, correctly and grammatically, his native tongue. Nor is there much disposition on the part of the people to remedy these evils. They have little desire to see their sons acquiring useful knowledge, and care only to have them read and write well enough to qualify them for shop-keeping. This dark picture is somewhat relieved by the manifestation of a growing interest in the instruction of females. Taking advantage of this, we have opened a small school for girls, taught by one who was formerly a pupil in our families.

The book magazine has continued to be a useful auxiliary in the diffusion of light, not only by means of the books sold, but also through personal intercourse and conversations held there by our native helper with the numerous persons who resort thither.

The Prospect.

A better idea of what has been actually accomplished at this station, may be gained from the subjoined statements.

With respect to the spread of evangelical truth among the people, we have been permitted to see a marked change during the year, and especially during the latter half of it. While it is doubtless true that the great majority are as yet unaffected to any considerable degree by the doctrines of the gospel, there is still an increasing number who are intellectually convinced of the truth, and see the folly of their vain and ungodly superstitions; and what is far more important, there is a greater readiness than we have ever before seen to hear sound, evangelical and practical instruction. That stupid insensibility to the

momentous interests of eternity, which we have long mourned over, seems to be gradually giving way to such feelings as prompt the interesting inquiry, "What shall I do to be saved?" In our visits with the people, we are no longer left to choose between cold formalities on the one hand, and religious controversy on the other; but we can speak plainly and directly to the hearts and consciences of most whom we meet. There is seldom any disposition for angry disputes, even on the part of those who are accounted the champions of the Catholic faith. Even among the females there are a few who are interested, and also anxious for the salvation of their souls. Some recent developments among the clergy have tended greatly to diminish their authority over the people; and it is no longer in their power to oppose violently the progress of the truth. They are constrained to have recourse to the arts of flattery and persuasion, and to employ worldly enticements, to retain their disciples; and if they in some cases succeed in persuading those of evangelical opinions to play the hypocrite by remaining within the old enclosure, these persons are often instrumental in secretly spreading the truth in circles where it would not otherwise gain access. When we compare the state of the public mind and of individual feeling with what we have known in former years, we cannot avoid the conviction that a great impression has been made upon the strongholds of error, and that the Lord is coming near to many among this people for their salvation. We feel also that we can now work to advantage, having a hold upon the consciences of men; and we appeal anew to our brethren and the church of Christ to aid us by their prayers and active sympathies.

Aintab.

DR. PRATT'S JOURNAL AT MARASH.

It is already known to the readers of the Herald that Dr. Pratt has made a visit to Marash, for the purpose of performing missionary labor in that place. Before his departure from Aintab, it was thought desirable that Mrs. Pratt should accompany him; but as it was doubtful whether suitable accommodations could be obtained, he concluded to proceed alone, in the hope that she might join him at an early day. The perils of her journey, at a later date, have been described in a previous number of the Herald.

Having spent nearly two months at Marash,

and having returned in safety to Aintab with his wife, Dr. Pratt has sent copious extracts from the journal which he kept during his absence. These will give a better idea of the work which the Lord has been pleased to begin in that important place, than any general description can afford.

Commencement of Labors.

Dr. Pratt left Aintab on the 16th of November, and reached his destination on the 17th, after sun-down.

November 18. In the evening I had a visit from about ten individuals, two of whom I afterwards found had been Protestants, but had turned back. I was led, without knowing this fact, to speak of the sin of acting contrary to knowledge. One of these men returned to us before I left; and the other was compelled to leave the old church, though he did not come to ours.

20. (Sunday.) We have had three services. The one at eight o'clock in the morning was most fully attended. Twenty-three men and eight boys in the Sabbath school, besides three or four women, were present.

25. To-day our good brethren have been much stirred up by the efforts of their adversaries to procure the baptism of the child of a Protestant who is absent. His wife, not being firm in the faith, had almost yielded to their entreaties; and one of our men was sent to strengthen her. They were wishing to send a man to take the child to the old church and have it baptized. We did not know how the case would turn out; but just then the father came, unexpectedly, and settled the question to our satisfaction.

This people have a constant struggle to maintain on this subject. Baptism and the anointing with holy oil, which is a part of the ceremony, are, in the old church, essential to salvation; and relatives and neighbors use every endeavor in their power to induce Protestants to yield on this point. And when a church is established, and some are excluded, another struggle comes; and we must not wonder if some, educated as this people are, fail under this trial. But we give thanks that they are so few.

27. (Sunday.) Our largest number to-day has been twenty-nine; but at each service some new face appeared. And if a man comes but once, he is pretty sure to hear some word which recurs to his mind again; and perhaps after many days it brings forth fruit.

Mrs. Pratt's Arrival.

For a full account of Mrs. Pratt's journey to Marash, the reader is referred to the letter of Mr. Schneider, published in the March Herald.

30. To-day I was building a new but rough room for my better accommodation, when I was agreeably surprised by my wife's appearing, in company with a much esteemed native brother. I had more cause for thankfulness than I knew, till I heard her account of the fearful scene through which she had passed, and how the Lord had delivered her out of the hand of violence. What renewed obligations are we under to devote these lives to his service!

December 1. We are quietly settled in our board palace, ten feet by twelve. An old woman, a Protestant of great zeal, insists that she will bring us milk every day. "Had she not served the old church these many years, and never got any good to her soul?" "Now was it a great thing to do something for those who brought the gospel to her?" She told us she had feared God all her life, and been very faithful to the rites of her church; but she never could find peace, till she found it in the pure gospel of Christ.

On the following Sabbath, Dr. Pratt had forty-five different hearers.

Priests—Toil.

I have been called to-day to see a sick priest. His case is not hopeful, as to any expectation of his recovery; but I talked with him freely on spiritual and personal religion, and the blessed privilege of going directly to Christ, rather than to saints and creatures. He did not interpose a word of objection. I was afterwards called to two other priests, and had similar conversations. There were present from five to ten persons at each place, who thus heard the truth, with a confession of it from their own teachers. I find, however, one difficulty in talking with many of the people. They have a vague superstitions religionism, which trusts alike to saints, and Mary, and Christ; and when you speak of the Savior, they astonish you by expressions of the most perfect trust and deep Christian feeling; while we must often think that all is heartless and vain. Sometimes, however, they profess that they do not know, and show by their manner that they do not care.

8. I have been left, contrary to my expectations, without help nearly two weeks, and find that I suffer from holding

six services a week. But what can I do? After service this evening, I felt unable to do more; but soon I had a call from some half dozen persons to discuss a question about baptism, and I could not refuse them. So it is. A missionary is placed where there seems to be no way but to over-work; and then the churches wonder that he breaks down. If they would only man every post, they would not see their men thus cut down so often.

The Pasha—Head-man.

What Dr. Pratt says of the head-man of the Protestants at Marash, should be read with special attention. Hereafter he may become a highly useful fellow-laborer.

14. I went to-day to visit the Pasha, with one of our brethren. He received us kindly, and told me to stay in quiet, as long as I pleased. He knows the difference between us and the old church, and has more than once openly rebuked the latter in full council. What a change! About three years ago, Dr. Smith was compelled to leave; and one year and a half ago Mr. Schneider was almost driven away by the Pasha, from the fear that his presence would create a disturbance.

I have had a talk to-day with Hohnanes, the head-man of the community. He seems to be a person of excellent spirit. He was a Protestant for a time, and went back. He had always intended to be a Vartabed, and had studied for that purpose old Armenian, with which he is very familiar. He had become a deacon; and they used every means to lead him to the Cathalicos, but he resisted. God sent a sickness on him, from which he came forth a Protestant; and now his chief desire is to preach the gospel. He says God was very merciful to him in keeping him from becoming a Vartabed.

A Marriage.

15. To-day a new thing has happened in Marash. The vows of marriage have been pronounced in an intelligible tongue. Of course this was in our congregation; but the persons married were attached to the old church. From some canonical objection to their union, the priest demanded three hundred piastres, many times the usual fee, and they applied to me. We had several new hearers at the service; and all seemed to listen gladly, as I most joyously delivered my message (after the marriage ceremony) from the 4th chapter of Romans. After service, my helper and many others went to the house of the

bridegroom for religious conversation and prayer.

17. The marriage ceremony has proved to be of great advantage. Every one inquires how it was done. The bridegroom declares to all the conduct of the priest, and most condemn him, and say that the bridegroom did right. "Quiet," "letting the subject alone," are what the priests wish; but now there is a matter which the people will talk about. Among other benefits, the friends of the parties, who have been bitter persecutors, now suffer our brethren to rest in peace.

The War—Female Labor.

The extracts which follow, will indicate one of the ways in which God will bring good out of the present commotions in the Orient.

19. I have heard to-day of a new argument of the priests. They say, "The Russians are our friends. The Protestants are English, but the Russians will come and destroy them all." Thus they strive to hinder us. But, on the other hand, it is well known to the Turks that the Armenians are expecting much from Russia, while the Protestants are on their side; and so the device will recoil on the heads of its authors.

29. A new firman having arrived for our brethren, it was taken to the Pasha to-day, and he professed himself ready to do anything under it which they wished. This is very opportune; for now our friends have a good prospect of being placed on a firm and very eligible basis, having almost all that they can desire.

31. I went to-day with Mrs. Pratt to the last of seventeen families, which she has visited since her arrival. They have received her kindly, and listened to her reading and remarks. Though she is not able to say much, that little evidently has an effect; for the number of female hearers has increased. Two or three have been incited to learn to read; and they have a chance to learn from her, as they cannot from any other. The women do not know how to deal with one another, or to influence one another. This makes the presence of a missionary's wife of so much importance.

The New Year—Departure.

The closing paragraphs of Dr. Pratt's journal are as follows:

January 1, 1854. Our year has begun with the largest audience we have yet seen, numbering in all sixty-six, of whom fifteen were married women.

2. Our school is daily increasing, having now twenty-five in all. We have had a visit from our chief men, who urge us most earnestly to stay longer; but we feel compelled to say that we cannot; and we are consequently ready to leave on the morrow. We have had a monthly concert with forty-one attendants, as our last service among them. At our first service, nineteen were present. Seven weeks only have elapsed, and we have seen the work prospering in our hands. It is hard for us to part.

3. When we parted with some who followed us out of the city, their last cry was, "Do not forget to send us a missionary;" and I went on my way musing sadly in my heart, for I did not know who would go. I will take up the cry, and send it over the waters to you. I cannot send them a missionary. Cannot you?

LETTER FROM DR. PRATT, JANUARY 16, 1854.

Reasons for occupying Marash.

AFTER Dr. Pratt's return to Aintab, he wrote the following letter in regard to the occupancy of Marash as a regular station of the Board.

I desire to express my gratitude for the privilege of going to Marash. If I should not be permitted to do any thing more, I should forever rejoice in this. There are a few faithful souls there, whom we hope in the course of two months to form into a church; and there are at least one hundred convinced of the truth of Protestantism. There is great inquiry after the truth, with almost no let or hindrance. Many are asking for Testaments; and all things are ready for a good work. They talk in the house and by the way of our views. They come with texts of Scripture to be explained; and they search to see if these things are so. They want a leader; and he should be a missionary. If one can go there to remain, it seems to me that a work to gladden the hearts of Christians would ensue. I had heard Mr. Schneider speak of his hope that a great work would go on there, if adequate instrumentality could be used. During the first three weeks, it did not so appear to me; but the last four most fully bear out his opinion. The prospect seems a very encouraging one. Shall the place be left without a laborer?

And here I suppose your great question will be, "Is it a sufficiently healthy place for a station?" I have only to say that this subject was before my mind during

my visit. I suppose that much will depend on my statement; and I feel the responsibility of making it; but after all I feel compelled to advise and to urge the occupancy of the place. Against this, on the score of health, are mainly three objections. 1. Marash is supplied with water from fountains half an hour distant, the water running covered or uncovered to the houses. I think the free use of this water by strangers may tend to induce diarrhoea, at least in one constitutionally predisposed to it. This I consider the strongest objection; and I have stated it in the strongest form; for so far as I can judge from the formation and soil, I should regard the Aintab waters as far the worst. 2. In consequence of the waters, and the cultivated plain stretching out at the foot of the mountain, there is at some seasons dampness, (and so there is everywhere here,) with more or less intermittent. 3. As Marash lies on the south side of a mountain, it is said to be hot in summer, and I suppose it is; and, the streets being filthy, it may give rise to more or less disease. This is the worst side of the picture. I found no prevalent diseases at Marash, which are not here. The danger from dampness and malaria, I think, may very well be obviated by living on one of the high hills. Places for building may be found. It cannot be hotter than Aleppo, nor so unhealthy as some other places.

I conceive, on the whole, that no reason appears why, on account of the climate or unhealthiness, it should not be immediately occupied. Surely, a more promising field cannot be found. Why should not some one enter and take the place of a harvestman. And now, if it should be said to me, "You must go," I should have but two objections to make, one personal, growing out of my constitutional tendencies; the other that Aintab from this day forth must not, in our opinion, be left without three Turkish-speaking missionaries. These aside, I should rejoice to cast in my lot there, and labor for the Lord.

Messrs. Schneider and Nutting have added their testimony to Dr. Pratt's, on the importance of making Marash a missionary station. It is as follows: "We are acquainted with the promising nature of the field which Marash presents; the one from personal observation, and the other from reliable reports. We both agree with Dr. Pratt in the opinion that it should be occupied at once by a missionary or missionaries. The only source of doubt to us has been from its supposed unhealthiness. But as Dr. Pratt gives his

opinion, as a medical man, that its climate is no objection, we feel that there can be no more question on that point. In Marash itself there may be ten thousand Armenians, and in the vicinity, including Zeitoon, with its large Armenian population, there must be as many more, making in all twenty thousand. Is this not then a centre of influence? That influence, in fact, is destined to be felt in the whole diocese of Sis, in whose vicinity it lies. And in view of the very encouraging progress which the work has already made, is there not a loud call to go and occupy it? To us it seems to be a very serious one; and we would, therefore, earnestly join in the proposition to have missionaries located there with the least possible delay."

Constantinople.

LETTER FROM MR. DWIGHT, FEBRUARY 23, 1854.

MR. DWIGHT has recently visited Nicomedia and Baghchejik; and the present communication describes very briefly what he saw and heard during his absence. It will be remembered that Mr. Van Lennep went to both places in August last, as did Mr. Dwight some two months later; and that a full account of these excursions was published in the February Herald.

Nicomedia—Baghchejik.

I spent the Sabbath, February 15, in Nicomedia, the pastor being absent at Aintab. The rain was almost literally "pouring down" the whole day; and yet at the morning service there were at least seventy people, twenty-five of whom were females. On Monday evening we had another public meeting in the chapel, for the purpose of praying for the whole world; as this meeting had been omitted in its regular time, because of the absence of the pastor.

On Tuesday morning I went to Baghchejik. First I crossed the Gulf of Nicomedia in a row-boat; and then I mounted a miserably small and poor horse, with nothing under me but a pack-saddle, such as is used for carrying loads, and a rope halter for a bridle; and I rode about three miles on a constantly ascending road, when I reached my destination.

How changed is the whole aspect of the place from what it was a short time since! Not a breath of opposition is heard! A coffee-shop, kept by an Armenian in a most public place, is constantly frequented by the Protestants, and has become an important centre for

the public preaching of the gospel. The Armenians listen there daily to the reading of God's word, and ask questions about its meaning; and if any one attempts to interrupt them in any way, the owner of the shop, although an Armenian, immediately orders him out.

Recently fourteen men, all of them heads of families, have made application to the Pasha to be set off as a distinct Protestant community; and this will immediately be effected. When I was there, seven of the fourteen were absent from the place on business; and yet at an evening meeting twenty-seven persons were present, five of whom were females; and they were most attentive listeners. Our brethren assure me that nearly or quite half of the Armenians of the place are persuaded, in their own minds, that Protestantism is true, and are only waiting to see a separate community formed to come out and openly avow themselves. Probably too much is expected from this class; but from all that I saw I am led to anticipate very important changes there.

Mr. Dwight concludes his letter by an item of intelligence, which should be seriously pondered by the American churches. It is as follows: "An Armenian of Constantinople, well acquainted with public affairs, has given it as his opinion to a friend of ours that now is the time for the American missionaries to work. He says that the government will place no obstacles in our way, and that we should immediately bring a large additional reinforcement of missionaries, and at once take possession of the whole land. The whole Armenian people, he thinks, may easily be made Protestants. Although his views are doubtless more political than spiritual, there is much solemn truth in the warning to us and to the churches in America, that now is emphatically the time to work. But where are the men?"

Marsovan.

LETTER FROM DR. JEWETT, JANUARY
12, 1854.

WHEN Dr. and Mrs. Jewett left Constantinople, they hoped to arrive at Marsovan in June last; but in consequence of unexpected detentions they did not reach that place till October. They are expecting to proceed to Tocat the present year; and preparations for their removal may have been already made.

Medical Practice.

In this communication, Dr. Jewett speaks of

his professional labors at Marsovan in the following language.

Since I have been in Marsovan, my time has been chiefly divided between the study of the language and attention to those who seek medical aid. The number of those who daily call upon me, is quite large. Though I have a stated and well known part of the day for attending to patients, scarcely an hour passes, in which persons do not seek admission at my door; and I am obliged to keep it bolted, to prevent the interruption of my studies. The greater proportion of my patients are Armenians. When it was first known that "a Protestant hekim" had come to the city, the Armenian primates of the old church also procured a doctor; and a strong but unsuccessful effort was made to induce the Armenians to patronize him exclusively.

At my first coming, few Turks called upon me, their fatalistic notions, and their hereditary prejudice against "infidels," preventing. But now not a day passes without their calling upon me, both men and women. The Moodir, the Treasurer, the chief of the medjlis, the Mufti, &c., are among the number of influential Turks, who have sought medical aid for themselves or for some member of their harem. We are on the most friendly terms with the Moodir (Mayor) of the city; and in several instances he has exhibited great readiness to redress any wrongs suffered by the Protestants.

Missionary Labor.

Dr. Jewett describes the routine of missionary labor at Marsovan, with some of the results, in the subjoined extract.

Our Sabbath services are attended by between forty and fifty individuals. The congregation has increased in number since the arrival of Mr. Powers, and is both serious and attentive. On the Sabbath, beside a preaching service in the morning, and an expository service in the afternoon, a Bible class for adults is conducted by Mr. Farnsworth, and a Sabbath school for the children by Baron Haroutun. Meetings are also held on Tuesday and Saturday evenings for the men; and Mrs. Powers has a meeting for the women on the Sabbath, with one on a week day. Besides those who come openly to our Sabbath exercises, there are Nicodemuses, who come only in the evening for conversation. One of these, an intelligent man, teacher of the Arme-

nian school, remarked to Mr. Powers last week that he did "not intend always to be a Nicodemus."

The monthly concert is regularly observed, and well attended. A contribution is taken up to defray the expense of supplying occasional preaching at Hadji-keyu, a village of one thousand houses, about four hours distant, where, through the blessing of God upon the labors of Mr. Bliss and the much lamented Mr. Sutphen, a work of divine grace has, we trust, been commenced. Mr. Powers was there a few weeks ago, and assisted in the formation of a Protestant community. The head-man of the community was, a few months since, the chief Armenian priest in that place. He is a man of middle age and well educated, having formerly for several years been teacher of the Armenian school there. The ground which he has taken as a Protestant, after having so long been an Armenian primate, has caused no small stir among his former associates. May God make him a great blessing to those whom he formerly led in the path of error!

Tocat—Need of Prayer.

Tocat is expected to be the home of Dr. Jewett in future years. In respect to this interesting field he writes as follows:

From Tocat our last intelligence was as full of encouragement as at any preceding time, and much more so than it was one year ago. The haughty and persecuting spirit of the Armenians there has been much subdued by the ample redress granted last summer by the authorities to our native helper, for having been maliciously beaten and wounded by the Armenians through the instigation of the priests. A Protestant community was subsequently formed there, with but little opposition. Mr. Van Lennep and myself are expecting to go to Tocat as early in the spring as the traveling will permit.

For the cause of Christ in this land, especially at this critical period, we earnestly request the prayers of our Christian friends. You cannot realize how much their prayers are prized by the missionary; how much his hands are strengthened, his faith and hope confirmed, his labor made light, and his heart comforted and cheered, as he knows that day by day, in the secret chamber, at the family altar, and in the assembly of God's people, the divine blessing is implored upon him and

upon his work. Had I but one request to make of my Christian friends, it would most assuredly be, "Brethren, cease not to pray for us."

LETTER FROM MR. POWERS, JANUARY 19, 1854.

MR. POWERS has taken the place of Mr. E. E. Bliss at Marsovan for a few months; and the following letter gives an account of the labors of the former in his temporary home.

The Protestants of Marsovan.

It is nearly three months since I came to this city with my family, to take Mr. Bliss's place for the winter. During this time few events of particular importance have occurred. In the present unsettled state of the country, when we are constantly hearing "of wars and rumors of wars," we have much reason to be grateful that our whole party have passed the winter thus far in quietness and safety. Among the people around us, some disturbances have occurred, but nothing of a serious nature.

The Protestants of this city now enjoy more quietness, and greater freedom from every kind of annoyance, than they have had at any time before. The local civil authorities seem disposed to afford them full protection, so that they have no ground of complaint on this score. Rumors, however, are constantly kept afloat by the Armenians that the Russians are hostile to the Protestants; that if they once get possession of this country, they will drive them from the land, and break up their operations. These things have more or less influence in preventing men from joining the ranks of the Protestants. Still our audiences on the Sabbath are often increased to forty-five or fifty by those from "without;" while the regular members of the community attend all stated services with great punctuality and serious attention. Although we cannot speak of enlargement, still we may speak of an improvement in a moral and religious point of view. The regular preaching of the gospel and administration of its ordinances, of which they had been deprived during the summer, have been attended with marked benefit to all. This is manifested by a growing attachment to the word of God, increasing conscientiousness in the discharge of duty and avoidance of sin, and more of harmony and brotherly love among them-selves.

Mr. Powers incidentally mentions the following fact. "Mr. Krug, the silk merchant in Amasia, agent of an extensive mercantile house in Switzerland, has been directed by Mr. Metz, the head of the house, to pay one hundred piasters a month for the benefit of the Marsovan station. I have already received one thousand piasters, and have expended the sum in fitting up a chapel for the accommodation of our congregation, which was greatly needed."

Hadji-keuy—The Future.

In Hadji-keuy, five heads of families have separated from the old church, and have been formally recognized by the local authorities as Protestants. Among them is the principal priest of the village. So far as we can see, he can have had no sinister motive in taking this step. He is a man of good mind, considerable intelligence and familiarity with the word of God; and he enjoys in a high degree the respect and confidence of all classes, Christians and Mussulmans, including the civil authorities. And yet there are things in his conduct which lead us to stand in doubt of him. We wait for further developments of his character. To meet the spiritual wants of that little community, comprising about twenty souls, men, women and children, one or the other of our two teachers spends the Sabbath there, and conducts public services. And the expense incurred in the fulfillment of this arrangement is met chiefly by a contribution taken up here at our monthly concert.

We are probably on the eve of great changes in the political and moral world. No finite mind can foresee what God is about to do among the nations. In our solicitude, weakness, dependence, and ignorance of the future, we can only commend ourselves and our work to Him who is higher than the highest, who rules over all, and who, we are assured, "will overturn, overturn, overturn" "until He come, whose right it is." Our daily prayer is that whatever overturnings there may be in the earth, all may subserve the setting up of God's everlasting kingdom of righteousness and peace.

Trebizond.

LETTER FROM MR. E. E. BLISS, JANUARY 18, 1854.

In consequence of the severe and protracted illness of Mrs. Bliss, this brother has not found it

practicable to resume his labors at Marsovan, as he had intended. He remains at Trebizond for the present, therefore, in the hope of going to his station at an early day. A severe attack of the Samsoun fever has prevented his performing as much missionary labor at Trebizond as he could have wished; but he has had some encouragement, nevertheless, as the following extract will show.

General Progress.

Early in the autumn, there seemed to be quite a waking up in Trebizond to the consideration of religious truth. Discussion of the doctrines of the gospel abounded to an unwonted degree; and our hopes of a general movement were much raised. But the all-absorbing war excitement supervened; the minds of men were distracted; and the good work was checked. The fruit of it, however, may hereafter appear. In connection with this partial revival of God's work, two individuals who formerly were reckoned in the number of "gospel readers," but have for six or eight years kept themselves aloof from the Protestant movement, came out again on the Lord's side. They continue to attend all our meetings, and seem resolved that their lot shall henceforth be with the friends of the gospel. Other new hearers, from time to time, appear in our congregation; and though the tramp of armies and the roar of battle are all around us, and "men's hearts are failing them for fear, and for looking after the things which are coming on the earth," we believe that God's work is advancing, and that even these commotions are destined to prepare the way for its more general and rapid progress.

A few weeks since, a new firman in favor of the Protestants of this province arrived from Constantinople. It established their rights on the basis of the fullest equality with other Christian communities; and the local authorities are in every way disposed to execute its provisions. Indeed, our rulers seem to regard with special favor the Protestants; with so much respect are they treated, and so promptly is attention given to their requests. How different is all this from the contempt and insult so continually heaped upon them eight years ago! Has God established his church here, given his people rest from their enemies, prepared agencies for publishing truth and salvation through the land, to overwhelm all in disaster and defeat? I cannot think it.

Mr. and Mrs. Ball are at Trebizond for the winter, and both are in the enjoyment of good health.

Arabkir.

LETTER FROM MR. CLARK, FEBRUARY 3, 1854.

MR. CLARK had been laboring at Arabkir, at the date of this letter, some three or four months. As no missionary had been stationed there previously, his going thither was in some sort an experiment. It will be seen, however, that our brother has been called to a most important and interesting post; and the Lord has already smiled upon his efforts in a remarkable manner. May the divine presence be granted unto him in all his labors!

Favor of the Pasha.

The following extract will be read with very great satisfaction, and perhaps with some degree of surprise.

The old Armenians were greatly exasperated that a Protestant missionary had come to reside in their city. They said, "In other places missionaries may reside, if they choose; but we will not have our city thus disgraced. This missionary we will drive out, even if blood must be shed." Every means possible was devised to excite the population to violence. Numerous plots and nefarious schemes were planned against us. Our friends even feared some outburst of hostility that would put our lives in peril. The Moodir (Governor of the city) exerted all his power and influence to injure us, circulating the basest falsehoods and grossest misrepresentations respecting us.

In these circumstances we addressed a letter to the Pasha of Kharpoot, two days from this city, stating to him our grievances, and asking his protection. A most noble and generous part this Pasha has acted in our behalf. He immediately turned the Governor out of office, for his shameful treatment of the American, who, he said, was an honored guest of the Sultan. He appointed a new Governor, sent me an order requiring all the inhabitants of the city to treat me with special honor, as also the new Governor and city officers to grant all my requests. Very soon, so great was the change produced by this order of the Pasha, and the summary justice administered to the former Moodir, that it was notoriously reported throughout the city

that the Protestants had the power; and this conviction remains to the present. Numerous have been the instances in illustration of this fact. One only I will give.

The other evening, returning home, a Protestant was struck by a Turk. The father and uncle of this Turk are the two richest men in all this region. We made the matter known to the uncle, on whom I had previously called. He sent for the young man, and told him to go to the Protestant, and ask his forgiveness. The young man said he could not go, and would not. He would rather pay the Protestant a thousand piasters than ask his forgiveness. "I tell you to go," said his uncle. "Do you not know that the Protestants have the power? They would have put you in prison, had it not been for me; and this would have been a far greater disgrace." The young man obeyed, and asked forgiveness of the Protestant.

In passing from this topic, Mr. Clark says: "The bitter hatred of the old Armenians has been wonderfully restrained of late; not a disrespectful word has been heard against the Protestants. All is peace and quiet."

Progress of the Truth.

Not long since we obtained a room, and fitted it up for a place of worship; and though I cannot yet use the language with facility, we have our regular service. At our first Sabbath meeting in the chapel about thirty were present. The number has increased until now; indeed, it has more than doubled. On the last two Sabbaths our room has been crowded; and many have left, not being able to find a place. We have, therefore, secured a larger room, and are putting it in readiness for use. The friends of Protestantism are numerous in this place; but as yet the openly declared Protestants are few. Many, like Nicodemus, come secretly to inquire about the way of salvation. The calls which I have, are almost innumerable. Some days more than fifty came in to converse with me. There is little prospect of my being idle at present. It is said there are five hundred men in the city inclined to Protestantism. They fear not persecution; but they fear the loss of their trade. They love the world better than the truth. They seek the favor of men, rather than the favor of God.

Yet there is at present a vast amount of discussion among the Protestants and

Armenians. "Discussion, discussion, discussion," said a brother to me to-day. "We hear nothing in the city but discussion upon the gospel and the principles of the Protestants." We learn on good authority that the richest men, the men of the greatest influence in the Armenian church, frequently meet together, and consult how they can reform their church, and make it as pure as the Protestant. They like Protestantism, they say, but not the name.

In Arabkir there is much natural intelligence, with great independence and freedom of thought, a strong desire to study, discuss, examine, and a marked decision as well as pride of character. They are a kind of aristocracy in this region. This has resulted from their contact with the world. No city in the interior of Asia Minor is like Arabkir in this respect. They marry very young; and the men soon leave their families, go to Constantinople, Smyrna, Beyroot or Aleppo. They remain from five to ten years, acquire a little fortune, and then return. This custom prevails not only in the city, but in the villages around. In these different cities they come in contact more or less with Protestants, and Protestant missionaries, and the influences of the Christian religion. In returning, therefore, they bring something of the gospel and something of Frank enterprise. This custom of temporary emigration has given a peculiar character to the people. Though there is not a Frank in the city, the people have many Frank ideas and customs, and are somewhat elevated above others in this part of the empire. Many also whose families reside in the city in the summer, go into the numerous villages around, buy, and sell, and get gain, spending only the winter months at home. In this way light has spread into all the villages around; and many in almost every place are found, who are thirsting after the truth. In the village of Mashkir, eight hours distant, it is said that all the Armenians are persuaded, and the priest with the rest. Repeatedly have they sent and pleaded with me for a teacher and a preacher.

Case of Persecution.

Mr. Clark describes a very striking instance of persecution, which has recently fallen under his notice. The friends of missions will rejoice in the issue.

A priest belonging to a village two hours distant, for some time past, has

been suspected of being a Protestant. Omitting many of the vain ceremonies of his church, and presuming to preach the gospel to his people, he was a few weeks since called before the Bishop or Vartabed in this city, reprobated for thus doing, and threatened, in case he persisted in this way. The priest returned, took with him some of our tracts and the New Testament, became more enlightened as to the truth, and preached it to his people. A few days since he came into the city to call upon me; and, in passing through one of the streets, he was seized and carried before the Bishop. Again the latter demanded of the priest why he omitted the ceremonies of the church, why he compelled not his people to confess, &c. The priest said, "I find not these things required in the gospel. I must preach to my people what the gospel contains." "You shall not preach the gospel," said the Bishop. "I forbid you." "I must preach it," answered the priest. The Bishop, full of wrath, struck him on one side of the face. The priest turned the other side to the Bishop. He struck that also. He then beat him with a stick, and caused him to be put in chains. In this condition he remained during the night. In the morning he was brought again before the Bishop, and again forbidden to preach the gospel. At this time he drew from his bosom his Testament, in order to prove to the Bishop that he was acting in accordance with its spirit. The Bishop in anger seized the Testament; and with it he beat him as far as he was able, saying, "Will you dare thus to teach me!" He then took a large stick or club, and beat him severely.

At this time a Protestant happened to be near; and the priest sent word to me that he wished my protection, wished me to interpose and save him. I immediately sent the brother back to ascertain if he was ready to declare himself a Protestant. He said he was. I then sent immediately for an officer, who went and brought him to my house. He was found confined in a dwelling of one of the richest Armenians in the city, where he had been sent for safe-keeping. The officer, in searching for him, was compelled to pass through three rooms, which were secured by locks and bolts, and which he opened with difficulty. Having found him, no efforts were made to retain him; as they knew very well, should they make resistance, the man would be taken by force. The Protestant brethren, hearing

the news, flocked together to rejoice with him, and give thanks to God for his wonderful deliverance.

The morning he was beaten, all the priests of the city, ten in number, came forward and testified that he was crazy. The reasons assigned were, 1, that he preached the gospel; 2, that he did not require his people to observe the ceremonies of the church, such as praying to the virgin, kissing the pictures of the saints, &c.; 3, that he confessed to his people that he had often deceived them, and taken their money from them wrongfully, and would do so no more. "Are you not crazy," said they, "when you will not take money?"

The priest is about forty years of age, very intelligent, a man of good abilities and excellent spirit, a great loss to the Armenians. The day after coming to my house, a native brother was sent for the Testament, which the Bishop had snatched from the priest, and with which he had beaten him. As soon as he entered the room of the Bishop, and made known his errand, the Bishop grew pale with rage, and cried out to his servants to drive the young man from his house, and give him a beating. They fell upon him like wild beasts, dragged him out, and would have beaten him, but the young man, possessing a good degree of agility and strength, escaped from their hands, leaving several pieces of his garment with them. When the Bishop ordered his servants to drag him out and beat him, the young man turned to him and said, "Those who persecute Christ or his servants, must give account to him." The Bishop cried out, "Who is Christ? Who is Christ? We have nothing to do with Christ. We know him not." The young man returned, saying that as it was with his garment, so it would be with the Armenian church. The greater and better part would come away to the Protestants; while a few rags only would remain behind, and those would be the Bishops.

Temptation Resisted.

The subsequent history of this persecuted priest is given in the following language.

Yesterday, after the priest returned to his village, the Bishop sent another priest and a rich Armenian to persuade him to return to the old church. The command of the Bishop was, "As much money as is necessary, give." They offered him two thousand piasters, if he would return to their church. He said

to them, "If you will believe and embrace the gospel with all the heart, I will beg two thousand piasters for you." When they found he was firm and not to be persuaded, they read to his people the letter, provided by the Bishop in case he remained obstinate. This pronounced a curse upon him, and forbade his people to receive him any more as their priest, or speak with him, or have anything to do with him. Some were afraid of the Bishop's curse; but the greater part treated the letter with indifference or ridicule. The Bishop has been terribly enraged at the loss of this priest; and yesterday he said in a fit of anger, "If any man will kill that priest, I will pardon his sin."

The Armenians have not approved the course of the Bishop respecting the priest and the native brother. They are greatly afraid that we shall bring the matter before the Moodir, which we propose to do. Many of the principal Armenians of the old church to-day visited the Bishop, and reproved him so severely that he is said to have wept. They said to him, moreover, that if he uttered anything publicly in church against the Protestants, they would drive him from the city. Many interesting cases of persecution in the villages around I might give you; but not now.

Mr. Clark concludes his letter with the subjoined appeal: "Here is a great and promising field, containing a population of more than two hundred thousand Armenians. What can one man do for all these souls? Are there not those who will come and help us? The Lord is now working in all this region. The almighty Spirit is here." This appeal is earnestly commended to our schools of sacred learning.

Mosul.

ANNUAL REPORT.

THE brethren at Mosul have sent to the Missionary House their station report for 1833. It will be seen that the general tenor of this document is hopeful and satisfactory.

Health and Climate.

The remarks of the missionaries in regard to the health of the station, and their prospects in this regard, are given without abridgment.

The fact that no member of the Assyrian mission, adult or child, has died since its formation three years since, is to us a matter of most agreeable sur-

prise; and it gives us occasion for devout thanksgiving. We have doubtless profited by the experience of the mission to the Mountain Nestorians. We have had, with many others, serious apprehensions for our lives; but it is believed that, with the exception of an apparently growing debility, there has been no more disease among us the past year than at Beirut, and many other stations of the Board in Western Asia. In our last annual report it was remarked that "we believe, with due prudence, this city can be occupied, and missionary labors moderately prosecuted, even during the hottest months of the year." This remark was based on an experience of a single summer's residence, and, as the thermometer has demonstrated, a summer of less than usual severity. The duration of the extreme heat last summer was much greater, and the mercury ranged much higher, as is indicated by the fact that it reached 110° on more than thirty days; while the year previous it rose as high as this but eight days.

Mosul is free from miasma; and, with the exception of exposure to plague and cholera, there seems to be no evidence of its special unhealthiness. Still the system of a foreigner becomes completely exhausted by the heats of summer, the night offering little or no relief to the fatigue and prostration of the day; and it is reasonable to believe that it can endure but few summers without relief. Occasional retirement from the city, with proper recreation, will no doubt enable one to continue his labors here for a series of years; and we are not disposed to magnify the difficulties and trials of our situation, since it would give us great joy to be permitted to lay down our lives even for our Mosul brethren.

Labor Performed.

The following extract will present to the reader a general view of what has been done at Mosul during the year under review.

It was not till near mid-winter that our work began to press heavily upon us. From that time forward, for several months, all classes of the people, Jacobites, Chaldeans, Syrians, Jews and Moslems, crowded our houses and dispensary daily; so that the whole city was stirred by our proclamation of Protestant doctrines. The priests tried in vain to keep their people away from us; and spiritual religion, as opposed to outward ceremonies, was almost the only topic introduced into our discussions. It seemed

as if a new day had dawned upon this modern Nineveh; and we began to hope that numbers were turning "from their evil way," as in the days of Jonah.

Preaching services were established in Tel Keif, and efforts were made to organize a Protestant community in that village. This called forth the opposition of the Chaldean Patriarch and all the papal hierarchy; but their successful rage against us served to enlist the sympathies of many of the Jacobites, their enemies, in our behalf. The French Consul succeeded in getting a firman from Constantinople, prohibiting Kos Mekhieh from going to that village, although it is his native place, and the abode of his relatives. He owns a house there, and furthermore is a British subject! His only crime was that of opposing the wiles of the papacy. Jeremiah was prohibited from going there by the Pasha of Mosul.

These struggles with the Chaldeans were earnest, and the enemy was thoroughly roused. The Kadi was bought, as well as the Pasha, to do the business of the papists. Dr. Lobdell was brought before the Judge, and ordered not to preach the gospel to Moslems. Mr. Williams publicly defended the practice; but owing to the severe labor of daily attending to scores and even hundreds of patients, we were glad of an excuse to refuse to see Mohammedans. Spring came; men were called off to their daily toil; and when Mr. Marsh reached Mosul on the 9th of May, our labors were much reduced; and yet enough was found for us all to do.

In June, Dr. Lobdell started on a tour to Oroomish, chiefly for his health. Mr. Williams became the doctor, and the dispensary was kept open, as usual. By this means, visiting from house to house, and the ordinary Sabbath services, the Protestant cause maintained its ground, and steadily advanced, even during the oppressive heat of summer. It is a question, however, whether enough was gained to compensate for the great physical debility resulting from a stay in the hot houses and hotter courts of the city. No invigorating exercise was possible for three months.

The change of temperature from Oroomish and the high Koordish mountains brought Dr. Lobdell to a sick bed, on his arrival at Mosul near the close of September, from which he had scarcely risen on the return of Messrs. Marsh and Williams from a tour to Bootan and Ashetha, in company with Mr. Coan and

Mr. Rhea, of whose visit to Mosul we would make grateful mention. The dispensary was soon after re-opened; and two days were assigned to each member of the station for conducting religious services there. We have aimed to declare the whole counsel of God to Moslems and Christians alike; and we have no evidence that the course which we have pursued, has not been expedient. We have many reasons for saying that we believe great good has been accomplished by our plainness of speech; and many influential Mohammedans have publicly commended our Christianity; while they call the Christians who bow before pictures, and pray to saints, "beasts." There is no doubt that our dispensary is an important means of advancing our work. Our doctrines are learned there by many whom we should never meet elsewhere. Prejudices are smoothed away; and confidence is established in our honesty and good-will.

Opposition.

As in past years, the adversaries have been many. Their usual mode of resisting the progress of spiritual religion is oppression. The subjoined statements will illustrate this point.

Our brethren have as yet obtained no relief from the oppressive tax levied upon them two years ago. We have endeavored in vain to procure a firman from the Porte, fixing the *salian* at fifty piasters a house, the sum at which other sects are rated. Consequently, our enemies have a financial hold upon those who desire to join us. They can and do increase their tax at pleasure, as the division of the amount assessed upon the different communities is made by the influential men in them.

Every attempt of a Protestant to secure a wife from the Jacobite or papal communities is resisted, even with threats of excommunication. The papists are the most wealthy of the Christian sects; and, consequently, they have the most influence with the government. They have made, with the assistance of the French Consul, (whose appointment here is more for the interests of the Pope than of France,) most vigorous and base attempts to shut our brethren out of the neighboring towns, under the pretext that they are disturbers of the peace, doubtless forgetting the time when they rent asunder Jacobite and Nestorian families in the same villages! They have tried to wrest from us a plot of

ground that we have purchased for a grave-yard, endeavoring to induce the Moslems from whom we obtained it to use their influence with the government to this end; and all this, though one of our deeds is one hundred and twenty years old, and ten years, according to Turkish law, gives legality to the possession of real estate. They would, if it were possible, give our bones no rest, any more than did the Roman Catholics of France the ashes of the Protestants two centuries ago.

The Jacobite Archbishop continues the same crafty course as formerly, deceiving, if possible, the very elect. Many members of his church are decidedly evangelical in their sentiments; though it is to be feared that few of them know what is the meaning of the religion of the heart. It is a gratifying fact that we are obliging the Jacobite and papal priesthood to turn the attention of their people to the word of God.

General Results.

Our brethren speak very briefly of the obstacles to their success, such as the rumors of war, and anticipations of personal danger on the part of the native Christians; the ignorance of the natives, their apathetic minds, and their fear of priestly anathemas; their own imperfect acquaintance with the language; the prejudices of the people against Franks; and they then pass to the results of their labors.

The attendance at our Sabbath services has increased this year twenty per cent. The male members of the church are seldom absent, even from our evening services; but the female members are unable to attend the latter, on account of the shame attached to a woman's being in the street at night. A few women receive special instruction on the Sabbath. One person has been added to the church during the year; and a second has been accepted. Four others have applied for admission. Five names have been added to the list of Protestants; although at first the Pasha insisted that a special firman from Stamboul was necessary for their transfer from the Chaldean and Jacobite communities. The English Consul enables our brethren to act more independently than can the Protestants of Diarbekr.

One child has been baptized, and one has died during the year. In consequence of the want of a good teacher, our female school, which formerly had twenty pupils, has been discontinued.

The boys' school has prospered, the average attendance for the year having been about eighteen. While the main school of the Jacobites was discontinued, in consequence of a difficulty between the priests and people, our teacher had about forty scholars. Women have to some extent been instructed in reading the Bible by the boys of our school, who have gone from house to house for this purpose. The neighboring villages have been occasionally visited. In spite of the anathemas of the Patriarch and the prohibition of the Pasha, Koo Mekhiel has been to Tel Keif several times of late on private business; and at his last visit he expounded the gospel to more than sixty hearers.

Our book depository has continued to meet our expectations. The sales the past year have advanced about fifteen per cent. It furnishes a place for the discussion of our doctrines in the business part of the city, and indicates that we intend to take possession of the land.

It will gratify the friends of missions to know that the church members at Mosul have established a reputation for "strict honesty," "temperance," and "good-will to men." The spirit of Christian benevolence is increasing in this little community of believers; and they are "evidently growing in knowledge and grace."

Gawar.

LETTER FROM MR. CRANE, DECEMBER 17, 1853.

THE prospects of this station, at the present time, are set forth by Mr. Crane in the following extracts.

The Post retained.

It is with great pleasure that I communicate to you the gratifying intelligence that we are still permitted to prosecute our work in Gawar without molestation, and with a fair prospect that our plans for the winter will not be interrupted. Though but a handful of soldiers remain at Dizza, the rest having left for the seat of war, yet as the most influential of the Koordish chiefs of Gawar and its vicinity have been intrusted with authority by the Turkish government, and receive a handsome remuneration from it, this part of Koordistan continues to be as quiet as in most previous years, since its subjection to the Turks. I would not, however, conceal from you the fact that we incur some risk by

remaining here during the war between Turkey and Russia; but the advantages of continuing at our post are so many and so great, that our path of duty seems to be plainly marked out for us.

Mr. Crane reports twenty-four pupils in the school at Memikan; and five others, who were under instruction the previous winter, were expected to return. Of the twenty-four now in the school, only fifteen are residents of Memikan.

Hinderances.

But our brethren meet with serious difficulties in the prosecution of their work. This will appear from the subjoined statement.

As I wrote you two months since, the people of Gawar seem well disposed, and would soon overcome their prejudices and hear us gladly, were it not for the bitter hostility of the ecclesiastics, especially of Mar Sleva, Bishop of Gawar, which is every week becoming more apparent. Not long since the Bishop said to one of the principal Nestorians of the plain of Gawar: "Listen to the Koords, become a Koord, become a Jew; but do not hear the words of those Americans." The terrible threat by which he enforces his words, and before which the poor people naturally quail, is that of excommunication, which is considered by them as the greatest of earthly calamities. The poor creature who suffers this penalty, is at once deprived of all his civil rights. He becomes an outcast from his people, and is regarded as accursed of God and man. He and his house are cut off, not only from all sympathy, but from all social intercourse even with the neighbors of his own village; and if he dies unreconciled to his Patriarch, he is buried by his own children, no sympathizing friend being present at his funeral, and no ecclesiastic performing the customary funeral rites.

This is the frightful vision which comes before the people, when they are invited to receive us into their houses; and they reason somewhat as follows: "It is not essential to salvation that we hear the sahibs. We know what sin is, and what salvation is. The way of our fathers is a safe one. We can break off from our sins without the assistance of these men. We should be glad to receive them, but cannot disobey our priests and Bishop and Patriarch, so as to incur their anathemas." They also say to us, "You have been in Memikan these four years, (ori-

ental exaggeration;) and now some of its people are the vilest on the plain! What is the benefit of your preaching? Why, for the sake of instruction which does so little good, should we run the risk of losing almost all our earthly blessings?"

It is unfortunate for us that, because the people of our village attend our services, they are all called "English"; and all, without distinction, are considered fair exponents of our principles. Only a week or two since, when in a distant village, one of the villagers on Saturday evening (the commencement of the Nestorian Sabbath) inquired in a whisper of my native attendant, "Do the people of Memikan smoke on the Sabbath?" Being told that they did, he proceeded to light and smoke his pipe with a quiet conscience. Though all that is said about our villagers affords very poor material for excuses, it leads us to long more earnestly than ever for an outpouring of the Spirit upon our little community, that those who have so often heard the truth, may preach the gospel by their lives, as we never can by our words.

In regard to our access to the people, I should add that, while in many instances they would prefer not to see us, and while they would not dare to permit us to make our home with them, they cannot refuse to receive us as guests, when we call upon them to tarry for a night; and they can plead in justification the custom of the country, which requires them to entertain all who call upon them, whether Koords, or Jews, or infidels. Wherever we go, we are treated respectfully, see a large proportion of the villagers, and can proclaim the truth as it is in Jesus, either in conversation, or in more formal religious services.

Madura.

LETTER FROM MR. WEBB, JANUARY 2,
1854.

In the present communication, Mr. Webb has grouped together several items of intelligence, which cannot fail to be read with interest by the friends of the Madura mission. And the progress made by the gospel in that large field, during 1853, should call forth the gratitude of Christians in the United States, and incite them to still greater efforts in this "line of things;" for it now appears that one hundred and thirty persons were admitted to the different churches within this period.

New Hymn Book.

The hymn book to which I devoted my time when at home during all the former part of the year, was issued from the press a few weeks ago. It is divided into four parts, containing hymns in English metre, hymns for children, chants, chiefly selections from the Scriptures, with the music printed at the head of each selection, and hymns in Tamil metres, the last forming the largest half of the book. It was printed and bound at our mission press in Madras, and does great credit to the skill and care of the printer. Five hundred copies were immediately taken by the missionaries of the Propagation Society in Tanjore; and we have received intimations from members of that and of the Church Societies in Tinnevelly and Palamcotta, that nearly an equal number will be needed by them.

In Bengal, hymns in national metres have been long adopted by missionaries of all societies; but in the Tamil country they have been used in public worship only by the Romanists. The consequence has been, that except at our principal stations, where children and others have been drilled from infancy to sing European tunes to syllables arranged as in English hymns, this part of divine worship has been almost entirely neglected. The good effects which will result from the introduction into our churches of national tunes and metres, are beginning even now to appear. The members of our village congregations already take greater interest in the religious services, where they are used; and many of the young men who were unable to read, are making efforts to acquire the art; so that they may sing more correctly and fluently. On my recent tour among the congregations in the Periacolom valley, I was surprised to hear several of the new hymns sung, where I had never heard singing of any kind before. The members had learned them from manuscript copies obtained through the catechist. May God in mercy tune their hearts to sing his praise! Then will this effort to promote his glory not be in vain.

Periacolom Valley.

Having referred to several tours made by him among the people living in the Periacolom valley, Mr. Webb proceeds as follows:

As there were to be eight or ten marriages in Periacolom on my return, and the church, just then completed, was to be opened for divine worship, I determined

to try the experiment of a great gathering of the members of all the congregations in the valley. But, as very few of them were church members, it could not be supposed that they would lose four days' work, and travel a distance of from forty to seventy miles, simply for the religious services of the occasion. They were, therefore, permitted to bring whatever musical instruments they had; and they were promised an indulgence in such amusements as seemed innocent, and not contrary to the spirit of Protestant Christianity.

On Friday evening they reached the bungalow at Periacolum. Company after company was announced by the distant sound of horn and drum. When the sun had set, the house was nearly filled with travelers, weary and dusty, yet cheerful, men, women and children. Another horn sounded. All rushed to the verandah. Who comes now? That sounds like the Cumbum horn. True. But what is that man in front bringing in a tray? That is a little present for the missionary. They took care to come round by the town; and they bought a little sugar, and a dozen of plantains, with three or four limes; and they are bringing them, according to the custom of their country, as a present of introduction. That man that has the tray, is the elder of the congregation. Hark! Another horn. Bodenaikanoor is announced. What a clatter of drums, horns and tom-toms, to our taste by no means musical, but cheerful and stirring to them! Their little present of limes and plantains is no sooner made, than a third horn is heard, and the last company empties itself into the crowd.

Next day the marriage parties were formed, and all went in procession to the church, accompanied by their musicians. Over the new building a large flag was waving, with the inscription, "Christ, the Lord, shall reign." The prayer of Solomon at the dedication of the temple having been read, the building was consecrated to God in prayer. The next day being Sunday, the dedication sermon and other exercises were postponed to that occasion. The eight couple were married, and we all returned to the bungalow. The afternoon and evening were spent in singing, and in amusements appropriate to the occasion.

The church will comfortably seat more than two hundred persons; but next day it was closely filled; and nearly one hundred sat outside, under a sort of temporary porch or booth. After the ser-

vices, seven rupees and a half were subscribed by the congregation for the building.

In the afternoon I administered the Lord's Supper to the members of the church, on which occasion fourteen adults and eight children were baptized. In the evening, services were again held in the church. During the whole day the conduct of all was good. They expressed no wish for their instruments of music, or for a repetition of any of the amusements of the previous day. On Monday they all returned to their homes.

The progress which the gospel has made in this valley within the last twelvemonth is highly encouraging. The number in connection with the different congregations, at the close of 1852, was 567; at the close of 1853 it was 785. Mr. Webb concludes his remarks on this subject by saying: "There is great need of a missionary on the spot to direct the work. If with a distant and consequently imperfect superintendence the members have increased forty per cent., what might we not anticipate, if the whole time and strength of a missionary could be brought to bear directly and closely upon the work?"

Pulney and its Vicinity.

During the past year, I have made six tours to Pulney and the villages in that district. In June the wife of the catechist died of cholera, on which account he has resigned his situation; and no suitable person has yet been found to take his place. The wife and two children of David, the reader, have also died of the same frightful disease; he, however, continues steadily to perform his work. John, the weaver, who has been employed as a reader in a neighboring village, is growing in intelligence and usefulness. It will be gratifying to those who have taken an interest in his history, to know that his wife has at last not only become reconciled to his change of religion, but has also with her family publicly joined the congregation. How deep was her hatred to Christianity! But love and patience and forbearance have conquered even her.

The work has spread from Pulney to five of the surrounding villages, in all of which congregations have been gathered. In only two of these have I been able to place a reader. To those of us who thus look upon the fields which are white unto the harvest, the want of suitable men, with the absence of funds to support them, is a weight pressing heavily and constantly upon our spirits.

The Industrial School.

Mr. Webb speaks of the encouragement he has received in other parts of his field; but space is wanting for the details. The closing paragraph, however, should have a place in the *Herald*.

The industrial school has been continued during the year. The children have worked half the day, and studied the other half. They have earned about thirty rupees in money, and diminished the expenses of their board by cultivating a portion of ground around the school-room. By these means they have reduced very considerably the expenses; and for the coming year it is my intention to request the appropriation of only fourteen rupees for each child, which is to cover all the expenses of the institution. We have succeeded in inducing parents from other castes to allow their children to study here. This I regard as a great concession for persons who are as yet only catechumens in our congregations, and do not profess to be influenced by the principles of religion; especially when it is considered that the children themselves attend to their own cooking, that pariahs, vellalas, vanyahs, and shanars cook and eat together, and that they do this, not with the expectation of future employment by the mission, but either from regard to our opinion and advice, or from a personal conviction of the value of the education which they will receive.

Sandwich Islands.

LETTER FROM MR. BISHOP, JANUARY
14, 1854.

THAT part of the island of Oahu in which Mr. Bishop preaches the gospel, has been very severely afflicted by the small pox. The deaths in Ewa are said to have been more than twelve hundred, out of a population of twenty-eight hundred; and Mr. Bishop thinks that even this estimate may be too low, as the late census makes the present number of the inhabitants only fourteen hundred and eighty-two. Out of a church supposed to contain eight hundred members, three hundred and seventy-four have died, if not more. "The sickness has pervaded every hamlet and visited every house. None have escaped, says those who were protected by vaccination; and the greater portion of these have passed through a course of the varioloid."

Spread of the Small Pox.

As it may seem unaccountable to the people of the United States that such a mortality should

prevail at the Islands, at this period of its history, the following picture is introduced.

Early in the month of May last, the first case occurred in a family of natives at Honolulu, brought by a foreigner from California, as is supposed. The government took immediate measures to arrest the pestilence, by placing a cordon around the place, and by removing the patients to a hospital. For a few weeks the disease seemed to be kept under; and hopes were entertained that the danger would be averted; but as some of the patients died in the hospital, and the physicians opened the throat of one for inspection after death, it became bruited abroad among the natives that the patients were being killed, and their corpses maltreated by the physicians. A general panic seized the people; and to avoid being taken to the hospital they fled, when taken with the premonitory symptoms, and lay concealed among their friends. In this way the disease was scattered over this island, more especially Ewa and Koolau. When we first heard of its presence in this district, it was with much difficulty that we could ascertain the facts, as friends would conceal them, through fear of the hospital. The consequence was that nearly every neighborhood in Ewa became infected, before we were aware that the disease had reached us.

From the first appearance of the disease at Honolulu, I took means to procure vaccine matter from the physicians, and spent many days in vaccinating all the people I could find. The matter took in most instances, and went through the suppuration; and it was not till too late for a remedy to any extent, that it was found to be spurious matter. How to get good virus was the next problem, as the Honolulu physicians were in the same predicament. It was at length ascertained that good matter could only be obtained from the arms of infants, as the blood of adults was too diseased to afford it. But this could only be obtained in small quantities, while the pestilence was spreading like wild fire. Many lives were saved nevertheless by continuing to vaccinate, as we had means, through the whole time of the sickness.

It was early in July, that the disease became general in this district; and I had not then ventured to go into its precincts. When I visited an infected house, I stood without, on the Windward side, and gave my prescriptions to the inmates. About the middle of July, we obtained a physician from Honolulu; and feeling that

it was
myself
the n

It
the
to n
lying
most
com
cept
min
whil
bury
willin
con
be a
duty.
Unti
from
perf
felt
by t
the
so n
ily c
men
was
rolle
out
resti
no f
was
ver
the
num
than
hun
aver

A
sick
havi
the
two
my
unti
initi
ease
labo
man
doc
ture
war
ery
nati
reco

LET

T
that

it was useless to refrain from exposing myself, I entered at once with him into the midst of the sickness as assistant.

It is needless to depict the horror of the scenes presented to us. From morn to night we visited the sick and dying, lying helpless on the ground, where in most cases they were destitute of every comfort, either of nurses or of diet, except such as we carried with us, and administered with our own hands. For a while it was difficult to find persons to bury the dead. But some were found willing to undertake the task for a large consideration; and when this could not be accomplished, friends performed the duty at the imminent risk of their lives. Until a sufficient number had recovered from the sickness, no one could safely perform this duty; and whoever did it, felt that he put his own life in jeopardy by the act. Many in this way contracted the disease and died. The deaths were so numerous, and the indications of bodily decay so rapid, that immediate interment became necessary. A hasty grave was dug near the place; the body was rolled in its clothes and mats; and without ceremony it was hurried to its last resting-place. For three months we had no funerals, no mourners. A short prayer was sometimes made over the grave; but very seldom; as no one dared to approach the place, save the grave-digger. The number of sick at any one time, for more than three months, was not less than three hundred in the district, and the deaths averaged from twenty to thirty per day.

After some days spent in visiting the sick, my turn came to be attacked. But having been vaccinated in youth, I had the disease in a modified form; and after two weeks, I was again able to resume my visits without fear; which I did daily until the pestilence abated. After being initiated into the management of the disease, the doctor and myself divided our labor by taking different circuits. But many of the people preferred their own doctors; who, not understanding the nature of the sickness, only helped to forward the mortality by their absurd quackery, killing numbers, who, if left to the natural course of the disease, would have recovered.

Senecas.

LETTER FROM MR. GLEASON, APRIL 3,
1854.

THE friends of missions are already apprised that the Lord has been pleased of late to bless the

laborers of the brethren upon the Cattaraugus Reservation, and that a number of the Senecas have apparently passed from death unto life. In the present communication, Mr. Gleason has described at some length this interesting work of grace; and the readers of the *Herald* will doubtless be glad to peruse the entire narrative. It is published, therefore, without abridgment.

Means Employed.

A brighter day began to dawn among us some time before the watchman could say, "The night is past, and the day breaketh." The church had commenced a series of efforts to reclaim backsliders, and look up the wanderers; and God seemed to smile on each attempt to prepare the way for the descent of the Holy Spirit. When the delinquents saw that there was no escape from their obligations, and that it must be reformation or expulsion with them, in several instances they became at once alarmed, and returned, confessing their sins and asking to be restored.

Just as the hearts of our brethren began to grow warm, and a slight sound was heard in the tops of the trees, our church members were invited to send a delegation to meet in a religious convention of the Six Nations at Tonawanda. Four of our leading brethren were appointed to go. On their return, they brought back with them lively and stirring evidence of having been in good company; and they were so much quickened in heavenly zeal that, on reporting the state of things to the church, a decided impulse was felt, not only by the members of the church, but by several of the impenitent. But I have given you some account of this in a former letter. Suffice it to add, that quite a number expressed trembling hopes that they had given themselves to Christ, previous to a similar convention, which was called here on the 1st of January. There was such an extensive feeling on the subject of religion, that when the sixty Indian delegates from abroad came to mingle their prayers and praises and exhortations with ours, a burst of feeling broke forth from among our people, like an electric flame; and in the course of a few days more than one hundred were among the anxious.

Of the Indian preachers, however, whose labors of love will long be remembered with gratitude among our people, was the Rev. Mr. Smith, a Baptist brother on the Tonawanda Reservation. He is so well acquainted with the

hidden evils of the wicked heart, and he probes so deep into its recesses, that no pagan could gainsay or resist. A few weeks after the convention, Mr. Wright and myself united with our brethren in sending for Mr. Smith to come and labor with us a while longer. He did so; and the good Spirit seemed to bless every sermon which he preached. He appears to be a kind of Indian Whitefield. He spoke much of the importance of our being united and one people. Long will he live in our affections!

Accessions to the Church.

In speaking of the results of these special efforts, Mr. Gleason says:

At our communion in February, we received seventeen to the church on profession, as the early fruits of the work, all of whom were heads of families. At the same time fifteen of their children received baptism. Our house of worship was so crowded, that we were obliged to raise our communion table up even with the pulpit, and have the candidates for baptism come into the desk, and receive the ordinance; every alternate one being baptized by Mr. Wright in the Seneca language; so also in the case of the children. The scene was one of great solemnity. At the same time other backsliders were restored to Christian fellowship.

Since then, at our regular church meetings, persons have presented themselves for examination; and at our last meeting of the kind the number accepted stood at thirty-two, several young persons being among them, members of our schools, as also our two youngest children, one by letter.

Yesterday was our communion Sabbath, when these persons, with the exception of three who were detained by sickness, were admitted to the church on their profession, eleven of whom received baptism, every alternate one in the Seneca language, and three joined us by letter; in all there were thirty-two. Our house again was very much crowded, almost to suffocation. Among those who came forward, was an industrious, influential father, with two sons and a daughter, to make more joyful a devoted and praying wife and mother. It was a solemn and affecting sight, such a scene as was never before looked upon in this mission. One of our teachers said, "There was such evidence of a deep and thorough work of grace expressed in the happy countenances of the people to-day, that we cannot

help feeling that our Heavenly Father has given us more than we dared to ask for."

A number of others are still hoping for an opportunity to state the evidence of their Christian hope, and unite with the church at another time. One of them is an aged father of ninety-seven years, a rigid pagan heretofore, who has but quite recently had his attention turned towards the great subject of salvation by Christ. At our meeting yesterday, another backslider was restored; and a few days before, one or two others were admitted again to Christian fellowship. One ex-communicated chief, a week since, was amicably taken back into the fold on his confession; so that now all those chiefs, who in former days were involved in political difficulties, have become reconciled to each other and to the church, and appear to be warmly united in brotherly love, walking in fellowship, and enjoying the communion of saints! Husbands and wives, who had been separated by some family disturbance, have been united again in domestic harmony and kindness. In a word, the happy change all about us is so visible and so great; so many family altars are erected for the first time; so many poor sinners have been plucked as brands from the fire; so much drinking and gambling and Sabbath-breaking have been arrested; there are so many praying, singing, and happy families and faces to be seen, that we seem to want a newly invented organ, with an additional number of pipes, and a new swelling anthem, to pour forth one loud thanksgiving to the Lord God Almighty and the Lamb!

At any rate we feel assured, could the friends of Zion, who cheerfully give their alms, and lift their prayers for the salvation of the heathen, see the change which the gospel has produced among the Senecas, that they would feel that money and prayer and grace, when applied faithfully for the enlargement of the Redeemer's kingdom, are among the things that will last. If we should even see no more brought into the fold for some time to come, and yet be enabled to go forward with what we have got, and not turn back, till another sweet breeze from the hill of Zion fills our sails, we shall by the grace of God make the voyage, and land all safe on Canaan's happy shore! Oh, bless the Lord for the privilege of preaching free salvation to dying men! How free, how full, how ready! Beloved brethren in the ministry! Preach free salvation to your

people, and believe there is enough and to spare, for Christ's sake. Amen.

Recent Intelligence.

SANDWICH ISLANDS.—A recent letter of Mr. Lyons contains the following paragraph: "The most heart-felt pleasure was derived from attending the great missionary meeting held in the Stone Church, Honolulu. The house was crowded to overflowing, above and below. What had called this great crowd together? Eight Hawaiians were to be consecrated to the missionary work, receive their instructions, and in a few days depart for their destined home, the dark, yet waiting isle of Fatuhiva. It was a new and most thrilling scene. There, in the midst of the listening crowd, I sat, and blessed God for the privilege of beholding a spectacle that doubtless filled all heaven with joy. I contrasted the present with the past. Twenty-one years ago, I was worshiping God in a house near the present one, made of poles, strings and grass, resembling anything else rather than a church, and with a congregation clothed mostly in kapa. Now I was seated in a house built by the same congregation, that might vie with almost any house of worship in an American city. Then the people were receiving missionaries; and the time seemed far distant when it would be otherwise. Now the people are sending out missionaries from among their own race to other lands. What has God wrought!"

CHOCTAWS.—Under date of March 9, Mr. Edwards wrote from Wheelock as follows:

February 11 and 12, we had a communion at Yakni Achukma, or the Sixtowns meeting-house. I was unable to attend, except on the Sabbath, on account of Mrs. Edwards's illness. We had, however, the good help of Messrs. Boing and Fisk. Two were received again, who had for some time gone astray. One person applied for admission; but on account of a very imperfect knowledge of the way of salvation, the case was deferred. The meeting was large and quite interesting. Ten made known their wish to seek the Savior, two of whom were women.

The boarding-school goes on very well, though there is nothing of very marked interest in connection with it. At our "big meeting" in February, a collection was taken up for the spread of the gospel. With what was handed to me privately, it amounted to sixty-seven dollars. In the collection was a twenty-dollar piece.

CHEROKEES.—Miss Denny is much encouraged by the interest felt in the school at Fairfield. On the 13th of March, she wrote as follows: "For some reason, I know not what, all Fairfield has taken a fancy to attend school. Whether the idea will last long or not, I cannot say. The

prospect is that we shall not have much less than sixty pupils during the coming session, which commences the present week. The average attendance, I think, will not be far from forty. Mr. Teels is quite anxious that none should be refused admission, but that all should be received. During the last session we acted upon this principle; and we closed the term with an average of thirty-five. Of those most anxious to attend, and who most need instruction, is a class of boys, though men in size, wild, reckless youth."

DAKOTAS.—From a letter of Mr. Riggs, written at Lac-qui-parle on the 30th of January, the following extracts are taken.

About the first of December, when a part of our Indians had returned from Redwood, I commenced a Dakota school; which has prospered much better than in former winters, so far as numbers are concerned. Since the commencement of this year, the average attendance has been over thirty, while between sixty and seventy names are enrolled. This occupies my forenoons. Joseph Kawarke assists me. Although there seems to be at least as strong a determination, on the part of most of the village, to keep up their superstitions, make sacred feasts and dances, and conjure the sick, in regard to education the opposition seems to have almost ceased, if not entirely.

Ten days since, one of the native members of this church died. She was an old woman, and had received at her baptism, many years ago, the name of Eve. Of late years at least, although maintaining her place in the church, she has not seemed to make much progress in Christian attainments. During her sickness, which was painful and protracted, and in her last moments, she professed to have no other trust than Jesus. We hope that she has gone to be forever with the Lord.

My Sabbath meetings, with the Wednesday prayer meeting, are well attended. Several persons are desirous of joining the church. Among them I may mention Mr. A. Freunier, who now has charge of Mr. McLeod's trading establishment. He is a Dakota half-breed. His father was a French Roman Catholic, who died many years ago at St. Louis. Antoine was then a lad. He was sent to Canada to school, and there learned to read and write English, as well as talk it quite well. He has of late years been employed in the trade among the Dakotas of the Missouri. He says he has very little religious instruction of any kind; and it is but lately that his mind has been turned to this subject. He is quite a reader. His Bible is now his companion, which he peruses with interest; and, together with some young men, members of the church, he compares the English with the Dakota translations. He is present at both our English and Dakota services. Several times he has come to me to inquire more perfectly in respect to the way of salvation. I trust that the Spirit is leading him by a way that

he knew not. Prior to last fall, I had almost no acquaintance with Mr. Freunier, but supposed that, as all his relatives were Roman Catholics, he was one also. And I confess that I had fears, when I learned that he was to take charge of the establishment for the winter, that his influence here would be evil. But the Lord has rebuked my want of faith.

ZULUS.—Mr. Marsh died on the 11th of December, "after an unusually painful illness of nearly two months." In view of this melancholy occurrence, Mr. Lindley has written as follows:

During all the time he was with us, in health and in sickness, he never said, or did, or left undone, a single thing which tended, even in the least degree, to weaken the conviction, deep in the minds of all who knew him, that he was eminently a man of God. In his family he ever appeared as a beautiful model of a husband and father; and his removal from this world will cause his widow long to feel, that her hearth and her heart have both been made desolate. What a void has been made in that house, in that wife's heart, and around that station!

Our departed friend was wise to plan, and prompt to execute; courageous to undertake, and persevering till the end was accomplished. He was true and faithful and loving and generous in all the relations and duties of life. Cheerful in manner, chaste in conversation, often amusing and often instructive, his society was always agreeable, and frequently a luxury. In our business meetings, his opinions were always heard with great respect; and in our religious meetings his words of exhortation, praise and prayer were our delight. It seems to me that it was ever with an emphasis of the heart, if not of the voice, that we called him brother; so much was he loved by us all. Yes, brother!

"Thou art gone to the grave; but we will not despair thee,

Since God was thy ransom, thy guardian and guide; He gave thee; he took thee; and he will restore thee;

And death hath no sting, since the Savior hath died."

The "mortal shall put on immortality," and "death shall be swallowed up of victory;" therefore, we will not grieve for the departed. But you will unite with me in saying that those who were the dearest in his affections, shall have our heartiest sympathy in their bereavement. Mrs. Marsh, with her little girl, could not remain at the station alone, miles distant from any civilized habitation. Every door of every mission-house would have been opened wide to receive her; but my station could be more easily reached than any other; and this, after the fatigue and anxiety of watchings by day and by night for nearly two months, was a sufficient reason for bringing her to Inanda. I have seen many leave-takings of persons and places, but never

one, with its cause and consequences in view, so touching as the one I saw yesterday morning. Oh, that leave-taking! That complement to the work of bereavement and desolation! It made my heart ache, as never before, with another's sorrow. There was that last look at a grave not yet a full day old, and which contained so much that was dear that the world beside seemed empty; that taking of her little orphan in her arms, and pressing to her widowed heart, pointing to that little mound of fresh earth, and saying, with such utterance as she could command, "Helen, look there; that is father's grave!" And then that last look at houses, in great part the work of hands that will work no more; that last farewell to a little band of weak believers and others, for whose good the now silent teacher had so cheerfully toiled and heartily prayed! Finally, as if the heart could hold more, and neither burst nor break, when she saw that we were going, little Helen must say, in the simplicity of her affection, "Want father come too." No, that father who loved you so well, will care for you no more in this world. He who so often carried you in his arms, or led you by the hand, will aid you no further along the way of life. May your Father's God now take you by the hand, and ever keep you from falling! Mrs. Marsh knows and feels that God's dispensations to his children are all wise and good; and, though stricken in heart, her hope and trust are still in him. May she find consolation in his abundant love!

It may be gratifying to Mr. Marsh's friends to know that he had the medical advice of two physicians of respectable standing; that six members of the mission, one or more at a time, were with him during nearly all his illness; and that hardly anything was wanting in the way of attention or comfort, which could have been supplied even by his dearest friends in his native land. Mr. Mesham, the English magistrate for the Inanda location, was very kind and constant in his attentions to our friend; for whom he cherished a very sincere friendship; as he now will an affectionate remembrance.

No one has been able to give any satisfactory account of the disease of which Mr. Marsh died. With little exception, his mind was sane from the beginning of his illness to the end. His resignation to the divine will was perfect. He once said to me, having special reference to himself, "It would be a luxury to die."

GREECE.—Mr. King has been formally notified by the Greek government, that he is free "from the penalty of exile imposed on him by the decision of the Criminal Court of Athens."

SMYRNA.—Mr. and Mrs. Morgan arrived at Smyrna on the 9th of November, with the design of laboring among the Jews of that city. The following extract is from a recent letter.

Among the Jews of Smyrna there does

not seem to be the slightest desire to cultivate our acquaintance; on the contrary, there is rather a disposition to avoid us. But we have not yet had time to form a reliable opinion. We ask most earnestly an interest in your prayers, and in the prayers of the church. We have no interesting facts to give you, no conversions to record, nothing that would attract the attention and elicit the intercessions of Christians. But we, therefore, the more need their sympathy and their prayers. What we do present to them, if they could see it and feel it, as those do who live in contact with it day after day, we know would arouse them. This is a city wholly given to sin, in which for years many missionaries have been preaching the gospel, where probably more instruction in proportion to the population has been given than in any other city in Turkey. How terrible the infatuation which binds them! How applicable the words of our Lord to Chorazin and Bethsaida, "If the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes!" But there is an encouraging view of the case, in the extent of preparation for a work of the Spirit, when it does commence. Would that these things were sufficient to call forth prayer in our behalf!

AHMEDNUGGUR.—Mr. and Mrs. Barker arrived at Bombay on their way to Ahmednuggur, on the 15th of December, "after a very pleasant passage of one hundred and forty-one days."

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Cumberland, Cong. ch. and so.	70 00
Portland, Union, State and High st. chs. m. e.	45 77
Topsham, Ortho. cong. ch.	40 00—155 77
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so.	20 00
Kennebec co. Conf. of chs. B. Mason, Tr.	
Gardiner, Cong. so. m. e.	8 00
Hallowell, Mr. Steele's so.	118 00
Mount Vernon, Julia Pieron	30 00—156 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bristol, Cong. so. m. e.	10 00
Thomaston, Cong. ch. 19; m. e. 6; 25 00—35 00	
Penobscot co. Aux. So. E. F. Duran, Tr.	
Bangor, Hammond st. cong. ch.	76 81
Brewer Village, Cong. ch. and so.	41 93
Brownville, Cong. s. s. miss. so.	10 00
Ellsworth, Cong. s. s.	15 00
Kenduskeag,	2 60
Passadumkeag, m. e.	6 00—152 34
York co. conf. of chs. Rev. G. W. Cresssey, Tr.	
South Berwick, Cong. ch.	33 50
	552 70
Bucksport, Cong. ch. and so. m. e. to cons.	
Rev. HENRY BLODGETT an H. M. 50;	
Prospect, s. s. miss. assoc. 18; South Paris,	
8. Morse, 10;	
	75 00
	677 70

Legacies.—Damariscotta, Mrs. Sarah N.

Nickels, by JAMES G. HUSTUN, Ex't, wh.	100 00
cons. him an H. M.	

727 70

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.	
Aldsted, Ch. and so.	25 00
Hinsdale, do.	50 00
Nelson, Fem. miss. so.	11 00
Bindige, Ch. and so. 62,35; m. c.	112 35
45; Mrs. C. H. B. 5;	29 00—227 35
Westmoreland, United ch. and so.	
Grafton co. Aux. So. W. W. Russell, Tr.	
Piermont, Ch. and so.	13 00
Wentworth, do.	10 00—23 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Antrim, B. W.	10 00
East Wilton, Rev. W. W. W.	2 00
Hollis, Cong. ch. and so.	50 71
Lyndeboro', I. Crane,	3 75
Manchester, 1st ch.	
Mason Village, Cong. ch. 7; m. c.	
18; a lady, for China m. 10;	35 00
New Boston, Pres. ch. and so.	41 00
Temple, Gent. 37,50; la. 16,51; m.	
c. 3,49;	57 50—249 86
Merrimack co. Aux. So. G. Hutchins, Tr.	
Canterbury, H. Moore, dec'd,	16
Chichester, Cong. ch. and so.	14 33
Merrimack, North ch.	42 00
Salisbury, Cong. ch. and so.	70 66
Wilmett, Rev. J. Kimball, 3; J. C. 1; 4 00—120 49	
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st par.	56 00
Raymond, Cong. ch. and so.	41 00
Windham, Pres. ch. and so. 90,11;	
juv. miss. so. 2,75; Mrs. B.	
dec'd, 5;	97 88—191 86
Stratford Conf. of chs. E. J. Lane, Tr.	
Durham, Cong. ch. and so.	65 00
N. Wolfboro', Rev. S. Merrill, and	
fam. 11; T. L. W. 1; R. B. 1;	
Mrs. A. H. 2;	15 00
Rochester, m. c.	14 22
Sanbornton, Cong. sc. 34,83; Rev.	
J. B. 5; s. a. con. 16,17;	36 00
Tamworth, Cong. ch. and so. to	
cons. Rev. SAMUEL KINGSBURY	
an H. M.	50 00—200 22

A friend, 5; Jefferson Mills, a. s. s. class,	1,025 89
for ed. hea. chil. 1,30;	6 30
	1,032 19
Legacies.—Windham, Rev. Samuel Harris,	30 00
	1,062 19

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall, Cong. ch.	53 46
Orwell, do.	51 00—104 46
Chittenden co. Aux. So. C. P. Hartt, Tr.	
Essex, L. C. B. 2; H. D. B. 1;	3 00
Williston, E. S. 10; cong. ch. and	
so. 12,17; m. c. 2,09;	24 56—27 56
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Danville, Cong. ch. and so. 34,37;	
s. s. 2,50;	36 77
Peacham, Cong. ch. and so.	60 00
St. Johnsbury, S. cong. ch. m. e.	38 24
Waterford, Cong. ch. and so.	60 00—175 01
Franklin co. Aux. So. C. F. Safford, Tr.	
Georgia, A friend,	2 00
Orange co. Aux. So. L. Bacon, Tr.	
Newbury, 1st cong. ch.	12 53
Orleans co. Aux. So. H. Hastings, Tr.	
Lowell, Coll.	3 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. and so.	210 00
Rutland, m. c.	19 34
Sudbury, Coll.	4 80—294 91
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', m. c.	31 38
Fayetteville, Cong. so.	12 00
Puinesy, do. 16; m. e. 9,39;	25 39
Saxton's River, Cong. ch. m. e.	5 50
Townshend, m. e.	6 26

Windham, Cong. ch. and so. to cons. ENOCH GODDARD an H. M. 103,16; m. c. 18,65; 121 81-202 34	Berkley, Cong. ch. and so. East Taunton, Cong. ch. Pawtucket, La. asso. to cons. Miss MARY ANN POTTER an H. M. Taunton, Winslow ch. 31; Miss R. W. 10; 3 50
Windsor co. Aux. So. C. B. Drake, Tr. Ladlow, Cong. so. m. c. 28 00	
Royalton, do. do. 18,32; la. 26,68; 33 00-67 00	
Alburgh, s. a. for ed. hea. chil. 818 84	Alburgh, s. a. for ed. hea. chil. 818 84
826 84	

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr. Centreville, Cong. so. 34 91
Yarmouth, 1st do. (of wh. to cons. Rev. A. K. PACKARD an H. M. 50.) 120 00-154 91
Berkshire co. Aux. So. Rev. J. J. Dana, Tr. Otis, Cong. so. 4 00
Southfield, ch. and so. 25 00-29 00
Boston, S. A. Danforth, Agent. 5,751 49
Essex co. South Aux. So. C. M. Richardson, Tr. Gloucester, J. F. Tracy, 20 00
Rockport, Mr. Gale's so. wh. cons. NEWELL GILES and Mrs. ELIZA- ETH W. GILES, H. M. 200 00-220 00

ESSEX CO.

Beverly, Dame st. ch. and so. gent. 119,06; la. 35; m. c. 86,62; 238 68
Salem, Crombie st. ch. 15 00
W. Boxford, m. c. 12 00-265 68
Hampden co. Aux. So. C. O. Chapin, Tr. Longmeadow, Ethan Ely, to cons. ETHAN C. ELY an H. M. 100 00
Hampshire co. Aux. So. J. D. Whitney, Tr. Buckland, Mrs. A. W. S. 10 00
Cummington, S. T. 1 00
Easthampton, Payson so. 25,18; m. c. 65,16; 160 34
Gooshen, m. c. 28 60
Hadley, 1st par. gent. benev. so. 81; m. c. 44,41; 125 41
Northampton, Edwards ch. benev. so. 81,35; m. c. 22,30; 1st par. m. c. 68,91; fem. asso. 67,01; a friend, 1; 240 47
Plainfield, W. A. H. 3 00
Whately, 2d par. m. c. 42 24
Worthington, Coll. 80; m. c. 23,43; la. 30,75; 134 18-745 24

Harmony Conf. of chs. W. C. Capron, Tr. Millbury, 1st cong. so. a. bal. 16; 2d cong. so. 113,18; 125 18
Middlesex North, C. Lawrence, Tr.

Fitchburg, Cong. ch. m. c. 14 35
Groton, m. c. 46 00
Littleton, Cong. so. 15 50
Pepperell, do. 6 71-32 56

Middlesex South Conf. of chs. Holliston, Cong. ch. and so. 75 80
Saxonville, Edwards ch. and so. (of wh. fr. Rev. B. G. Northrop, wh. and prev. dona. cons. Rev. B. G. NORTHROP, Jr. an H. M. 50.) 129 00

Sudbury, Cong. ch. and so. 26,38; m. c. 43,25; 138 83-344 63
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.

Brockline, Harvard cong. so. 378 78
Dorchester, A friend, 19 00
Dover, Cong. so. 7 00

Roxbury, Eliot ch. and so. gent. (of wh. fr. Hamilton A. Hill to cons. Miss ANNA HILL of Ober- lin, Ohio, an H. M. 100; Rev. A. C. Thompson to cons. Rev. ALONZO QUINT of Jamaica Plain an H. M. 50.) 323,50; la. 310,38; m. c. 25,05; s. a. 2,92; 661 85
W. Roxbury, South evan. cong. ch. and so. m. c. 9,52; s. a. class. 1; 10 52-1,068 15

Palestine Miss. So. E. Alden, Tr.
Braintree, Dr. Storrs' ch. m. c. 30 00

Cohasset, Cong. ch. and so. 100; Miss Stoddard's s. a. class. 2,63; 102 63-122 63
Pligrim Aux. So. J. Robbins, Tr.

Kingston, 2d cong. ch. and so. 11 00
North Corner, 1st par. 6 00-17 00

Taunton and vic. Aux. So. Berkley, Cong. ch. and so. East Taunton, Cong. ch. Pawtucket, La. asso. to cons. Miss MARY ANN POTTER an H. M. Taunton, Winslow ch. 31; Miss R. W. 10; 41 00-60 40
Worcester co. North, R. Hawkes, Tr. Gardner, Cong. so. m. c. Worcester co. Central Asso. W. E. Hooper, Tr. An indiv.
Barre, Cong. ch. and so. (of wh. to cons. SPENCER FIELD and DAVID B. MAKEPEACE H. M. 200; 300 05
Worcester, C. G. 3 00-328 05

2,426 92

Andover, Prof. P. Barrow, Jr. 10; students in Theol. sem. wh. and prev. dona. cons. JOSEPH COLLIS an H. M. 92,50; Cam- bridgeport, 1st cong. ch. and so. 200; Chelsea, Winnisquam ch. and so. m. c. 84,00; Broadway, ch. and so. m. c. 51,72; Charlstown, 1st par. 120; E. Malden, s. a. 12; Lawrence, Central cong. ch. m. c. 23,50; Malden, la. miss. so. for ed. in Nestorian m. 40; Melrose, 1st cong. ch. 41; Tewksbury, cong. ch. 63,92; Wal- tham, Trin. cong. ch. and so. wh. and prev. dona. cons. PEREZ SMITH an H. M. 82; Miss Adams's s. a. class. 3,25; 824 49
Legacies.—Conway, William Avery; by J. Avery and M. H. Avery, Ex'trs, (prev. rec'd. 144,34.) 16,351 41
rec'd. 200 00
16,451 41

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr. Bethel, Cong. s. a. 21 00
Sherman, A friend, dec'd, 3 12-24 12
Fairfield co. West, Aux. so. C. Marvin, Tr. Southport, Z. B. Wakeman, wh. cons. MARY F. WAKEMAN an H. M. 100 00
Stamford, 1st pres. m. c. 8,28; s. a. miss. so. 17,12; 25 40-125 40
Hartford co. Aux. So. A. W. Butler, Tr. Hartford, Centre ch. m. c. 16 57
Manchester, I. E. L. 5; 2d cong. so. m. c. 5; 10 00
Sturbridge, 69 69-96 96
Hartford co. South, Aux. So. H. S. Ward, Tr. Newington, 15 00
Middlesex Assn. E. Southworth, Tr. Centre Brook, Cong. ch. gent. 35,12; m. c. 21,68; 77 81
Haddam, 1st do. 37 00-114 81
New Haven City, Aux. So. F. T. Jarman, Agent. Ansonia, Cong. ch. and so. 2,25; m. c. 14; 16 25
New Haven, A. C. Chamberlain's bible class, for chil. in Madura, 20; C. A. Judson, 50; South cong. ch. G. Hallcock and fam. 150; m. c. 12,17; 1st cong. so. la. for Allegany m. 20; united m. c. 21,57; Yale college, m. c. 6,62; Court st. ch. do. 13,25; 293 61
Seymour, Cong. ch. 13 00-322 86
New Haven co. West, A. Townsend, Jr. Tr. Middlebury, La. benev. asso. 29; s. a. 8; 37 00
Waterbury, 1st and 2d so. m. c. 65 86-102 86
New London and Vic. and Norwich and Vic. F. A. Perkins and Charles Butler, Trs. Bourne, Coll. and m. c. 19 15
Franklin, Coll. 30 26
Grievold, Jewett City, gent. 59,95; la. 18,88; m. c. 21,17; to cons. HENRY L. JOHNSON an H. M. 100 00
Lebanon, Exeter, m. c. 13,15; South so. gent. 27,36; la. 32,23; Goates, coll. and m. c. 78,64; 151 38
Ledyard, Ch. and so. 30 00
Liston, Hanover so. gent. and la. 30,91; m. c. 9,75; 40 67

Norwich, 2d so. gent. 311; 2d and Main st. m. c. 17,71; 1st so. m. e. 85,30;	412 01—783 47
Windham co. Aux. So. J. B. Gay, Tr. East Woodstock, Ch. and so.	19 50
North Woodstock, do.	105 22
Voluntown and Sterling,	23 00
Willimantic, Cong. ch. and so. m. e. 13; Miss E. P. 1;	14 00
Windham, Cong. ch.	69 00—230 72
	1,816 50
Legacies.—Windham, Henry A. Post, by Richard H. Rose, Ex'r,	1,000 00
	2,816 50

RHODE ISLAND.

Little Compton, T. T. Bailey, 1,25; Prov- idence, Richmond st. cong. ch. 298,12;	299 37
---	--------

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.	
Amity, R. D. ch.	15 00
Brooklyn, 1st do. m. c.	58 00
Fishkill Village, R. D. ch. to execs. Rev. JOHN H. BOIVIN and Rev.	
DANIEL McL. QUACKENBUSH H. M.	136 41
Kinderhook, R. D. ch. m. c.	29 62
Livingston, " do. do.	2 32
New York, Colleg. ch. a mem. 2; fam. off'g. 10;	12 00
Rhinebeck, R. D. ch.	47 47
Tarrytown, 2d do.	61 69
Upper Red Hook, R. D. ch.	20 00
Waterloo, R. D. ch. m. c.	13 00—395 71
Auburn and vic. I. F. Terrell, Agent. Anburg, 2d pres. ch. 36,41; 1st do.	
78,01; Cong. ch.	114 42
Seneca, Cong. ch.	7 77—122 19
Buffalo and vic. J. Crocker, Agent.	
Buffalo, Westminster cong.	26 00
Lancaster, Pres. ch.	38 45—61 45
Geneva and vic. C. A. Cook, Agent.	
Geneva, W. H. S.	1 00
Lockport, Cong. ch. wh. and prev. done. cons. CURTIS LATHROP an.	
H. M.	63 58
Mexico, 1st pres. ch.	15 25
New Haven, do.	28 74—109 57
Greene co. Aux. So. J. Doane, Tr.	
Catskill, Pres. ch. (of wh. fr. E. B. Day, 50;) 162,60; m. c. 48,35; 210 95	
Hunter, Pres. ch. m. c.	7 00—217 95
Monroe co. and vic. E. Ely, Agent.	
Rochester, 1st pres. ch.	312 84
Sweden, Pres. ch.	6 50—319 34
New York and Brooklyn Aux. So. A. Mer- win, Tr.	
(Of wh. fr. JAMES FRENCH for Armenian m. and wh. cons. him an H. M. 100; John K. Myers, wh. cons. ISAAC S. DA- VIDSON of New York and Rev. JOSEPH H. MYERS of St. Augustine, Fla. H. M. 100; W. M. Halstead, wh. cons. Miss MARY H. MYERS an H. M. 100; Brooklyn, 3d, pres. ch. a. s. for Dr. Shelton, Madura, 100; Church of the Pilgrims, 1,190.)	4,839 03
Otsego co. Aux. So. D. H. Little, Tr.	
Springfield, Pres. ch.	18 00
Plattsburgh and vic. L. Myers, Tr.	
Keesville, Pres. ch.	109 00
Syracuse and vic. E. H. Babcock, Agent.	
Lenox, 1st cong. ch. m. c. 52,86;	
N. H. 10;	62 86
Onondaga Valley, Pres. ch. m. c.	25 00—87 86
	6,303 10

Albany, William H. Ross, to cons. SIDNEY
Ross and WILLIAM SPOONER of Spring-
field, Ms. and GAZEN Ross, DANIEL
THURSTON and WILLIAM FOSTER of W.
Brookfield, Ms. H. M. 300; 4th pres. ch.
100; Amsterdam, pres. ch. 48; East
Avon, ch. 4; Eden, J. Peck and fam. 5;

Fort Covington, pres. ch. 39; Fredonia, 1st pres. ch. 36,36; Gloversville, cong. ch. and so. 759; Greenport, pres. ch. m. c. 8; Hampden, pres. ch. m. c. 5; Jamaica, pres. ch. m. c. 5,72; Kingsboro', Miss M. E. Hosmer, dec'd, 20; a child, 26c; W. J. Heacock, to cons. Mrs. CHARLOTTE M. HEACOCK an H. M. 100; Kortright, be- nev. asso. 2; Lewis, cong. ch. 10; Rev. E. H. Squier and wife, 5; Maine, cong. ch. 7,18; Millport, pres. ch. 3; New Ro- chelle, a friend, 50; North Pitcher, cong. ch. 22,50; Peckskill, 2d pres. ch. a. s. 4; Bushford, cong. ch. m. c. 5; Saratoga Springs, R. H. Walworth, to cons. ED- WARD J. STEPHES, U. S. A. an H. M. 150; Seaghticoe, youth's benev. so. for ed. in Ceylon, 20; S. Amenia, pres. ch. 37,50; Springville, B. Cochran, for sup. of a student in Oroomiah, 25; Troy, 1st pres. ch. coll. and m. c. wh. cons. Rev. BOBERT R. BOOTH an H. M. 82,50; West Ches- ter, chil. of B. Clark, 3,71;	2,679 72
--	----------

8,282 82

Legacies.—E. Bloomfield, Uri Beach, by George Rice, Ex'r, (prev. rec'd, 450; 100; Leyden, Reuel Kimball, by Reuel Kimball, Ex'r, (prev. rec'd, 32;) 8; New York, S. S. Howland, by W. H. Aspin- wall, J. L. Aspinwall, and C. H. Russell, Ex'r, 2,000; Mrs. Hannah Curtis, by Hugh Alkman, Ex'r, 764; Troy, S. W. Dana, by R. D. Siliman, Ex'r, (prev. rec'd, 230;) 60;	3,432 00
--	----------

11,814 52

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.	
Blawenburgh, R. D. ch. 60; a boy, for ed. his chil. 1,13;	61 13
Freshold, R. D. ch.	19 85
Middlebush, do.	25 00
Newark, Two sisters,	1 00
Paterson, 2d R. D. ch.	15 00
Paramus, R. D. ch.	24 50
Raritan, do. a. s. for dis. the bible among s. chil. at Amoy, China, 20 00	
Totown, s. s.	13 73—180 20
Boonton, Pres. ch. m. c. 60,58; Fairton, pres. ch. for Gabon m. 10; Madison, pres. ch. 50,27; young la. miss. so. for ed. in Madras, 20; Newark, C. S. Haines, 20; 6th pres. ch. 63; Orange, Rev. S. F. 2; 2d pres. ch. 20; Rahway, T. M. 10;	261 85
	445 05

PENNSYLVANIA.

Athens, Pres. ch. 21,33; Carbondale, Welsh cong. ch. 40; Easton, Ophelton, so. of Ophelton sem. 8; Erie, systematic benev. 3; Harrisburg, 1st pres. ch. 256,98; Northern Liberties, Central pres. ch. Mrs. Lenta, 20; J. A. 5; Philadelphia, 1st pres. ch. T. S. to cons. Mrs. CATHERINE SPARHAWK an H. M. 100; A. White, 100; C. P. Bayard, 100; W. L. Hildeburn, 20; S. Tolman, 20; J. M. Atwood, 20; Arch st. pres. ch. Mrs. C. S. 2; two indiv. for <i>Ans Maria Henry</i> , Ceylon, 20; Green Hill, pres. ch. Mrs. D. H. 10; Western do. Mrs. A. 2,50; Clinton st. do. P. 5; union fem. mite so. to cons. Mrs. CATHERINE L. WHITAKER of Darby an H. M. 111,84; disc. 13c; Pleasant mount, pres. ch. 45; Wellsboro', pres. ch. 11;	941 38
---	--------

MARYLAND.

Baltimore, 5th pres. ch.	55 24
--------------------------	-------

DISTRICT OF COLUMBIA.

Washington, 2d pres. ch.	25 00
--------------------------	-------

VIRGINIA.

Danville, Mrs. E. S.
Legacies.—Winchester, George Lynn, by
Rev. A. H. H. Boyd,

2 50 Beloit, S. T. M. 10; Burlington, pres. ch. 4;
150 00 Delton, Z. B. 1; Racine, 1st pres. ch.
152 50 mite so. of a. s. for ed. in Mosul, 6,11; 21 11

GEORGIA.

La Fayette, Mrs. C. M. 25; Macon, Edwin
Graves, wh. cons. him an H. M. 100; Sa-
vannah, Indp. pres. ch. miss. so. (of wh.
ft. John Stoddard to cons. Miss CHAR-
LOTTE M. PRESTON an H. M. 100;) 423,30;

508 20 Colesburg, m. c. 10; Montrose, four little
girls, 25c.; Muscatine, cong. ch. 49,50;
disc. 69c.; a. s. 12,50; 71 61

SOUTH CAROLINA.

John's Island, Pres. ch. a mem.

5 00 Midway, Pres. ch. 20 00

OHIO.

By G. L. Weed, Tr.
Berlin, Pres. ch. 10; Cincinnati, 2d pres.
ch. 11,40; 3d do. a. s. for Rev. A. Walker;
Darien, 50; College Hill, fem. college,
m. c. 3,76; Elizabethtown, pres. ch. la.
saw. cir. for Gaboon m. 23; Elizabeth-
town and Berea, pres. ch. 41,40; Marietta,
cong. ch. 12,50; C. D. 5; McCon-
nellsburg, cong. ch. 12,50; New Plymouth,
pres. ch. 7,75; Oxford, W. C. M. 2; Pata-
taskala, South Fork pres. ch. 7; Sharon,
pres. ch. 2; Union, chil. 15,17;
Belpre, Cong. a. s. for Gaboon m. 2; Blooming-
burg, pres. ch. 29; Defiance, 1st pres.
ch. 7,52; Strongsville, Rev. T. W. I.;

508 20 St. Louis, Spruce st. pres. ch. m. c. 6; St.
Joseph, A. S. B. 5; Sarah B. 1; 12 00

INDIANA.

By G. L. Weed, Tr.
Madison, 2d pres. ch. 95,40; Miss Ste-
vens's a. s. class, for sup. of a. mem. child,
15; Rockville, 2d pres. ch. chil. 8,50; Ve-
ray, pres. ch. 8,63; Evansville, Old pres. ch.

203 48 Berne, Switz. Miss E. Thompson, for Boromeo, 10 00
Dunkirk, Choc. m. m. c. 100,70; Fort
Towson, m. c. 59,50; L. A. Edwards,
10,50; 171 10

Erssom, Turkey, m. c. 20; Mosul, 2; 22 00

Holland, Friends, by C. W. Van de Velde, 151 30
Island of Barbadoes, W. J. Trowbridge, 50 00

Madras, Rs. 150; for schools, Rs. 2,165, 8; 1,158 00

Montreal, C. E. Amer. pres. so. subscript.
and m. c. 310; Jacob De Witt, to cons.

Mrs. STEPHEN C. STRONG an H. M. 100;

T. J. Greene, to cons. CHESTER L.

GREENE an H. M. 100; M. H. Seymour,
wh. and prev. don. cons. Mrs. M. H. SEY-
MOURE an H. M. 50; 560 00

127 33 Evansville, Old pres. ch. 2,122 00

41 00 168 33 Donations received in March, 28,868 12

Legacies, 4,912 00

560 00

33,780 12

** TOTAL from August 1st to
March 31st, \$189,266 28

ILLINOIS.

By Rev. L. M. Wted.
Aurora, A. G. I.; Chicago, N. E. cong. ch.
31,50; South cong. ch. 7,05; Miss B. I.;
Granville, cong. ch. and so. 7,80; E. W.
10; T. W. 10; Lacon, pres. church, (of
which to cons. Rev. W. B. CHRISTOPHER
an H. M. 50;) 132; W. Penn, 50;
Lisbon, cong. ch. 5,25; Lockport, do.
16,11; Morris, do. 13,31; Springfield, 2d
pres. ch. 174,25; Tremont, cong. ch. 41;
Waukegan, do. 28,47; m. c. 12,50; a. s.
for Ahmednugur miss. sch. 5; ded. disc.
1,43; wh. cons. Rev. W. M. M. RICHARDS
an H. M.

127 33

168 33

28,868 12

4,912 00

33,780 12

CHILDREN'S FUND FOR EDUCATING
HEATHEN CHILDREN.

Amount received in March, \$503 65

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A bundle fr. J. S. Seymour,
for Rev. L. H. Gulick, Micronesian m.
Bath, N. Y. A box, fr. la. for Rev. J. Ed-
wards, Choc. m.

Brooklyn, N. Y. Two boxes fr. Armstrong
jvr. miss. so. for Miss Thayer, Tuscarora
m. ; two do. fr. do. for Rev. G. P. Stark,
Choc. m. ; one do. fr. do. for Miss F. Fisk,
Oroonkiah.

Cochester, Ct. A box fr. cong. so. for schs.
at Gaboon.

Conway, Ms. A box, fr. la. for Rev. S. R.
Biggs, Lae-qui-paris, 56 00

Fairhaven, Ct. A box, for Oroonkiah.

Newark, Ohio, A box, fr. cong. ch. for schs.
at Gaboon m.

New Haven, A barrel, fr. la. of South cong.
ch. for Alleghany m.

Parker River Village, Ms. A box, fr. fem.
rel. m. for Dakota m.

Rome, N. Y. A box fr. la. of pres. ch. for
schs. at Gaboon m.

South Norwalk, Ct. A box, fr. W. H. Bene-
dict, for Miss Raymond, Choc. m.

Waverly, N. Y. A box.

MICHIGAN.

By J. S. Farrand, Agent.
Detroit, David Stuart, deed'd, by Mrs. E.
E. Stuart, 100; 1st pres. ch. 72; La-
pair, ch. 5,27; Milford, L. F. 10; ded.
disc. 93c.

517 71

47 71

505 42

186 31

67 73

254 13

94 75

318 88

Brooklyn, 15; Clinton, 7; Edwardsburgh,
15,18; Grass Lake, J. P. 1; Kalamazoo,
pres. ch. for Sandw. Isl. m. 18; Manches-
ter, 9,47; Sharon, 6,31; disc. 4,50;

Birmingham, pres. a. s. 13,75; Detroit, a
friend, 10; 1st cong. ch. 48; m. c. 5;
Jackson, cong. ch. a. s. for sch. at Oreo-
niah, 18;